Acta Apostolicae Sedis

Volume XXIII (1931)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 5*]

YEAR XXIII - VOL. XXIII No. 1, January 15, 1931.

ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XI.

CONSTITUTION CONCERNING THE ERECTION OF THE PIAN COLLEGE FOR THE DUTCH AND ITS GOVERNANCE.

TO THE ECCLESIASTICAL COLLEGE "NEER" OF THE CITY.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR EVERMORE, TO THE MEMORY OF THIS EVENT.

In the year marking the fiftieth anniversary since, having been raised to the dignity of the priesthood, we first celebrated the Divine Host, the prelates of the Netherlands, so that they might render thanks for this benefit and that the Catholic name might prosper more abundantly among their people, entered into a common plan to establish a college in this venerable city, in which priests chosen from their nation would be received and properly and piously instructed in the higher disciplines of the ecclesiastical order.

This plan, in order that it might be brought to fruition as soon as possible, a suitable site was purchased on the slopes of the Aventine Hill, and there, last year, on the second day of May, the auspicious cornerstone of the new building was solemnly laid.

Now that this seat of learning is almost completely filled with a blessed number of students, and in order to demonstrate our paternal regard for the bishops of the Netherlands, we gladly assent to their wishes and intend to erect this college legally.

Therefore, after consultation with the Sacred Congregation for Seminaries and Universities, and with the consent of those concerned, or of those who presume to be concerned, we establish and decree the following:

I. For the greater glory of God and for the growth of the Catholic faith, we establish and erect the "Pian College for the Dutch," founded in the City, according to the norms of the sacred canons, by our apostolic authority; tutelae.

[*Latin ed. p. 6*]

Acts of the Apostolic See - Official Commentary 6, and with the patron-

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age of Saint Willibrord, Bishop of Utrecht, we entrust [this]; and we grant to it the name, rights, and privileges of a Pontifical College.

I. This clerical institute will receive students who are priests, outstanding in piety and talent, whom the Archbishops of the Netherlands send from their dioceses to Rome, to be instructed in higher ecclesiastical disciplines.

II. The new building, which we mentioned above, and the area it contains, located near the Aventine Road, shall be the proper possession and seat of this College.

IV. The Dutch Pontifical College at Piano shall be under the jurisdiction and authority of the Sacred Congregation for Seminaries and Universities, and therefore shall be governed by it.

V. Each Archbishop of the Netherlands shall have the same rights and the same duties in this institute, and shall consult with it in all matters to the best of their ability.

VI. The director of the College shall be chosen by the Supreme Pontiff through the Sacred Congregation for Seminaries and Universities; and he shall be the representative of the Archbishops of the Netherlands and shall perform the duties of a parish priest in the College.

VII. If, for any reason, the Dutch Pontifical College at Piano should cease to exist, all of its possessions, movable and immovable, funds, revenues, and other similar things, shall revert to the Holy See, so that, as far as possible, they may be used by the Holy See to provide for the instruction of students from the dioceses of the Netherlands in higher ecclesiastical disciplines.

We also wish that these documents, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of some person holding an ecclesiastical dignity or office, shall be given the same full faith as if these documents themselves were presented or shown.

Finally, we declare that all that we have established, decreed, ordered, and commanded through this Our Constitution, we wish to remain firm and valid by Our authority, forbidding any obstacle, even if it were worthy of special mention.

Given at Rome, near Saint Peter, in the year 1937, on the twenty-sixth day of October, in the Feast of Our Lord Jesus Christ the King, in the ninth year of Our Pontificate.

FR. ANDREAS CARD. FRÜHWIRTH, Cardinal, Chancellor of the Holy See.

CAIETANUS CARD. BISLETI, Prefect of the Sacred Congregation for Seminaries and Universities.

Joseph Wilpert, Dean, Protonotary Apostolic.

Dominicus LOCO Jorio, Protonotary Apostolic.

[Plumbum] Registered in the table of the Apostolic Chancery, Vol. XLIII,

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n. 23. - M. RIGGI.

[*Latin ed. p. 7*]

Decrees of Pope Pius XI, Letters 7, APOSTOLIC, concerning the Most Blessed Virgin, under the title of "Apparition," established as the Principal Patroness of Brazil. PIUS PP. XI, for the perpetual memory of the matter. — We were requested by the Archbishop of São Sebastião do Rio de Janeiro, and by other Archbishops, Bishops, Prelates, and Apostolic Prefects of Brazil, to deem worthy to establish the Most Blessed Virgin, conceived without stain, commonly known as Nossa Senhora da Conceição de Apparition, as the principal Patroness of Brazil. Indeed, nothing seems more fitting to Us than to grant the wishes, not only of these prelates, but of all the Christians of Brazil, who, with piety and devotion, have venerated the Most Holy Virgin Immaculate from the very beginning of the discovery of the region of Brazil to our own times. Their filial devotion and cult towards the Immaculate Virgin are clearly demonstrated by the temple, of immense size, richly adorned with artistic works, in which the ancient and miraculous image of the Blessed Virgin Mary, under the title of Apparition, is preserved. Numerous faithful gather at this temple, in the manner of pilgrims, from various parts of Brazil, to implore the help and assistance of Our Lady; whose image, by decree of the sacred Patriarchal Basilica of the Vatican, was crowned with a golden crown in the year marking the fiftieth anniversary of the definition of the dogma of the Immaculate Conception of the Virgin. Furthermore, Pope Leo XIII, of blessed memory, having approved the wishes of all those from Brazil, granted the celebration of the feast of the Blessed Virgin under the title of Apparition, and moreover, Pope Pius X granted a proper office and Mass for this feast. Considering these matters with careful and diligent attention, We have deemed it fitting to grant the requests of so many prelates, which Our Apostolic Nuncio in Brazil amplifies with his suffrage, or who, together with these prelates, express their wishes, so that, having seized the occasion of the fifth and twentieth anniversaries from the aforementioned solemn coronation, We may establish this Virgin Immaculate as the Patroness of all of Brazil before God. Therefore, after due deliberation with Cardinal Camillo, Deacon of the Holy Roman Church, of Santa Maria Scalari, Prefect of the Congregation of Sacred Rites, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We decree the following, in the presence of:

[*Latin ed. p. 8*]

By the tenor of these eight letters, We establish and declare that the Most Blessed Virgin Mary, conceived without sin, under the title of Apparition, is the principal Patroness of all of Brazil before God, with liturgical privileges and other honors attached, which are customary for the principal

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patrons of places. This, for the sake of promoting the spiritual well-being of the faithful of Brazil, and to increase their devotion to the Immaculate Mother of God day by day, We decree; We ordain that these present letters shall remain forever firm, valid, and efficacious, and shall have their full and complete effect, and that those to whom they pertain, or may pertain, shall most amply support them; and that it shall be rightly judged and defined, and that it shall be declared void from this time forward and null, if anything contrary to these has been attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding all contrary things. Given at Rome, near Saint Peter, under the Fisherman's ring, on the sixteenth day of the month of July, in the ninth year of Our Pontificate.

E. CARD. PACELLI, Secretary of State.

PIUS PP. XI

THE CELESTIAL PATRONS OF THE SECULAR INSTITUTES OF THE SICK AND THEIR PIOUS ASSOCIATIONS ARE DECLARED.

For the perpetual memory of this matter.

— It plainly appears, and it seems opportune to Us, that at this time, when the secular institutes of the sick are being federated and organized into more associations, they also need celestial patrons, whose example, moved by them, will inspire these sick people to care for the sick with that spirit of Christian charity which the Divine Master taught in the holy Gospels. With this in mind, when Our beloved sons, the present Prior General of the Order of the Hospital of Saint John of God, and the present Prefect General of the Clerics Regular Ministers to the Sick, have presented Us with prayers, that "We would declare and establish the Founders of the respective Orders, namely, Saint John of God and Saint Camillus de Lellis, as celestial patrons before God of the Catholic sick throughout the world," We have readily and willingly granted this pious request. And indeed, it is not unknown to Us that Saint John of God founded the first lay society from the year 1537, which...

[*Latin ed. p. 9*]

The acts of Pope Pius XI provided assistance to the poor; and it appeared that Camillus de Lellis excelled in all virtues, and that, while he lived, he was chosen by God to minister to the sick, and to teach others the manner of serving them. Given these circumstances, having heard of our beloved son, Camillus, appointed Cardinal Deacon of the Holy Roman Church, Lawrence, Prefect of the Sacred Congregation of Rites, and also having received the commendation of many Holy Prelates, and having examined the Apostolic Letters "Dives in misericordia Deus" issued by our predecessor, Pope Leo XIII, on the twentieth day of the month of June, in the year 1886, under the same form, concerning the Saints John of God

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and Camillus de Lellis, patrons of hospitals and the sick, for the purpose of fostering and increasing the piety and confidence of Catholic associations dedicated to the care of the sick, towards those same Saints, founders of orders and patrons of the sick, by our own initiative and with due knowledge and mature deliberation, and by the fullness of our apostolic power, by the force of the present letters, and perpetually, we declare and establish as heavenly patrons, before God, of all the aforementioned associations, and of all infirmaries of both sexes, existing now and in the future, throughout the world, the Saints John of God and Camillus de Lellis. We will that these present letters be firm, valid, and efficacious, and that they remain and endure forever; that they have and obtain their full and complete effect; that they be, and be considered and defined, to be valid forever for those to whom they pertain, or who may pertain to them, now and in the future; and that they be declared null and void from now on if anything contrary to these should be attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding anything to the contrary. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-eighth day of the month of August, in the year 1930, in the ninth year of our pontificate. E. CARD. PACELLI, Secretary of State.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis - Official Commentary on the LETTER to the Most Reverend and Most Illustrious Cardinal Pompilj, Bishop of Velletri and Vice-Sacristan in the Holy Roman Church, concerning the commemoration to be held in Rome of the Council of Ephesus celebrated in the preceding century.

PIUS PP. XI. To our Venerable Brother, greetings and apostolic blessing.

You know well that the fifteenth century since the Council of Ephesus is about to be completed; that Council, at the order of the Roman Pontiff Celestine I, solemnly condemned, with the approval of all the Fathers of the East and West, the impious heresy of the Nestorians, and decreed that the most blessed Virgin Mary is truly the Mother of God. This event is, as is evident, so fortunate that it ought to be commemorated by the entire Church; for, as all men are the sons of the Virgin Mary, according to the testimony of the dying Jesus, it is fitting that all should rejoice in her praises.

Therefore, since we desire that the memory of this Council be duly observed everywhere, we wish that this commemoration be held in this venerable City with a special and solemn celebration; for it was in Rome that the Nestorian heresy was first condemned, and in Rome, Sixtus III shortly thereafter, through a mosaic arch constructed in the Basilica of Saint Liberius, dedicated this triumph of Mary.

Wherefore, we heartily congratulate you, our Venerable Brother, that, while you discharge our duties in governing the Roman diocese, you have chosen a council of men who, under your leadership, not only determine

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how the commemoration of the Council of Ephesus shall be held in the City, but also diligently strive to ensure that it be carried out with that same fervor of piety towards the great Mother of God which the Roman clergy and people have always shown throughout the course of the centuries.

Furthermore, that the event may be more solemn and contribute to the greater praise of the Virgin Mary, we earnestly desire that, in our name, you inform the faithful of this happy event, and at the same time urge them to attend the ceremonies and prayers that will be indicated as frequently as possible, bearing with them that faith which, as the Apostle testifies, has been announced to the whole world from the very beginning of the Church.

Meanwhile, so that this matter may proceed according to the announced intention, and for the great and certain benefit of souls in Pernes, as a witness to the divine benevolence,

[*Latin ed. p. 11*]

May the apostolic blessing of Pope Pius XI be upon you, venerable brother, and upon all those who are assisting you in the celebration of this commemoration, which we bestow with heartfelt generosity. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of December, in the year 1930, in the ninth year of Our Pontificate.

PIUS PP. XI

TO THE MOST REVEREND AND VENERABLE LORD, ALOISIUS, TITULAR BISHOP OF S. GEORGE IN VELABRO, SECRETARY OF THE SACRED CONGREGATION FOR THE ORIENTAL CHURCH.

MOST HOLY FATHER,

Greetings and the apostolic blessing.

No one is unaware that the Council of Ephesus, held after the Council of Nicaea, was among the most celebrated of the ecumenical councils of the Church, for it was there that the divinity of Jesus Christ was solemnly decreed against Arius, and in that council, the dogma of the hypostatic union and the divine motherhood of Mary were solemnly decreed against Nestorius. Therefore, it is entirely fitting that, just as the commemoration of the Council of Nicaea was held five years ago, so too, when the fifteenth century has elapsed since the Council of Ephesus, the entire Church should duly and appropriately celebrate it.

Ancient writers of historical events relate that Our Predecessor, Pope Caelestinus I, not only appointed Cyril, the Patriarch of Alexandria, as his vicarius in this matter against the Nestorian heresy, but also, in the year 359, sent his legates, the Bishops Arcadius and Proiectus, together with the presbyter Philippus, to the Council to be held in Ephesus, with the Emperor

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Theodosius II as his assistant, with these words: "We command that the authority of the Apostolic See be maintained... and that, if a discussion arises, you should judge their opinions, and not engage in debate." From these words, it is clear that the Nestorian heresy had already been suppressed by the Roman Pontiff himself, even before it was condemned at the Council; for, in the first session, which was presided over by Cyril of Alexandria, as the vicarius of Pope Caelestinus, it was decreed that Mary was the true Mother of God, and the Fathers of the Council decreed that they had come to this judgment in accordance with the canons and letters of the Most Holy Father Caelestinus. Thus, the primacy of the Roman Pontiff is manifestly...

[*Latin ed. p. 12*]

12. The Acts of the Apostolic See – the Official Commentary – are here confirmed. And it is reported that the Christian people of Ephesus, while zealously defending the dignity of the Mother of God against Nestorius, were wont to gather in great numbers before the hall of the Council; and that, after a long and bitter debate, when the doors of the Council hall were opened and it was solemnly proclaimed that Mary was the true Mother of God, they, with an incredible surge of piety, acclaimed the Mother of God with joyful hymns, and, carrying countless torches before them, as a symbol of their faith, accompanied the bishops to their homes. Indeed, even in our own time, the Christian people throughout the world follow Mary with the greatest devotion, for that prophetic utterance of the Virgin Mother has been most truly fulfilled: "Behold, for from henceforth all generations shall call me blessed." Therefore, wishing that the Council of Ephesus be remembered throughout the Catholic world, which so greatly glories in the help of the Virgin Mother, and desiring to encourage your efforts, beloved son, who, by our authority, undertake to promote the affairs of the Eastern Church, we command you by these letters to take care that the Council and all that pertains to it be spread throughout the East; not only by seeking the counsel of distinguished men who, under your leadership, will determine the most fitting way to celebrate this commemoration; but also by designating outstanding men who, through learned writings and public speeches, will illuminate this auspicious event. And we are confident that this will contribute to the growth of the cult of Mary, and that the people of the East, through the triumph of Mary, the most benign Mother of all, will finally return to the bosom of the Roman Church, whose primacy, besides other monuments of literature, shines forth so clearly even in the Council of Ephesus. In order that you may more easily fulfill this task entrusted to you, and that the matter may lead to greater fruit for souls, we impart, as a pledge of divine grace and as a sign of our paternal benevolence, our apostolic blessing to you, beloved son, and to all those who will be your collaborators in this work, with all our love. Given at Rome, at St. Peter's, on the twenty-fifth day of the month of December, in the year 1930, in the

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ninth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 13*]

The Most Holy Sacred Congregation of the Holy Office.

ACTS OF THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

DECREE: CONDEMNATION.

The book entitled: "The Catholic Church Before Criticism in Thought and in Art," by Guillermo Dellhora, is condemned.

Thursday, November 26, 1930.

In the general session of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, decreed, according to canon 1399 of the Code of Canon Law, that the book entitled: "Guillermo Dellhora, The Catholic Church Before Criticism in Thought and in Art," published in Mexico, by Ediciones Dellhora, in 1929, is to be considered condemned and is to be placed in the Index of Prohibited Books.

And on the following Friday, November 27 of the same month and year, the Most Holy Lord Pope Pius, by the divine Providence, XI, in the usual audience granted to the Reverend Fathers Assessors of the Holy Office, approved, confirmed, and ordered to be made public, the resolution of the Most Eminent Fathers.

Given in Rome, from the offices of the Holy Office, on November 28, 1930.

A. Subrizi, Notary of the Most Holy Sacred Congregation of the Holy Office.

L. © S.

[*Latin ed. p. 14*]

Acts of the Apostolic See - Official Commentary n.

THE FOLLOWING ARE CONDEMNED: The article by the priest Ludovicus Dennefeld, Professor of Sacred Scripture at the Theological Faculty of the University of Argentinensis, under the word "Messianism" in the "Catholic Theological Dictionary," and the book by the same author entitled "Le Messianisme." Paris, Librairie Letouzey et Ané, Thursday, 1920. On July 16, 1930, in the general session of the Most Holy Congregation of the Holy Office, the Most Eminent and Reverend Cardinals, prefects for the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned, ordered to be included in the Index of Prohibited

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Books, and forbade:

* The article under the word "Messianism" written by the priest Ludovicus Dennefeld in the "Catholic Theological Dictionary," Paris, Librairie Letouzey et Ané (from page 1404 to 1568), and the book of the same author entitled "Le Messianisme," Paris, Librairie Letouzey et Ané, 1929.

* And on the following Friday, July 17 of the same month and year, the Most Holy Father, Pope Pius, by divine Providence, P. X. I., in his usual audience granted to the Reverend Father, Assistant of the Holy Office, approved, confirmed, and ordered to be made public, the resolution presented to him by the Most Reverend Fathers.

Given at Rome, from the offices of the Holy Office, on December 16, 1930.

A. Subrizi, Notary of the Most Holy Congregation of the Holy Office.

II. © The Most Holy Congregation of the Holy Office, having considered the good intentions and the manifested purposes of the Reverend Professor Ludovicus Dennefeld to correct and reform his writings and his teaching, did not deem it necessary to proceed with further measures.

[*Latin ed. p. 15*]

The Sacred Consistorial Congregation

SACRED CONSISTORIAL CONGREGATION

PROVISIONS CONCERNING CHURCHES

Most Holy Lord Our Pope Pius X, by divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following churches with new pastors, namely:

November 19, 1930. — To the titular episcopal Church of Vallitana, he appointed the Reverend Father Francis Xavier Bini, General Procurator of the Congregation of the Sons of the Sacred Heart of Jesus, appointed as Apostolic Vicar of Khartoum.

November 20. — To the cathedral Church of Xuoren, the Reverend Father Joseph Cogoni, General Vicar.

November 22 — To the titular metropolitan archiepiscopal Church of Calaritana, the Reverend Monsignor Joseph Belisarius Santistevan, Bishop of Santa Cruz de la Sierra, who will therefore be called Archbishop of Synnada and Bishop of Santa Cruz de la Sierra.

November 25. — To the titular metropolitan archiepiscopal Church of Seleucia in Isauria, the Reverend Monsignor Julian Conan, formerly Archbishop of Port-au-Prince.

— To the titular metropolitan archiepiscopal Church of Silyum, the Reverend Monsignor Anthony Julian Nowowiejski, Bishop of PÅ□ock, who

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will therefore be called Archbishop of Silyum and Bishop of PÅ□ock.

December 4. — To the titular episcopal Church of Citharizena, the Reverend Monsignor Augustine Roy, formerly Bishop of Coimbatore.

December 5. — To the cathedral Church of Bolivarensi, the Reverend Monsignor Albert Ordoñez, formerly Bishop of Ibarra.

December 11. — To the metropolitan Church of Torino, the Reverend Monsignor Mauritius Fossati, formerly Archbishop of Turin.

December 19. — To the titular episcopal Church of Synaita, the Reverend Monsignor John Ghislain Van Cauwenbergh, General Vicar of the archdiocese, appointed as Auxiliary to the Most Reverend Joseph Ernest Cardinal Van Roey, Archbishop of Mechlin.

December 23. — To the metropolitan Church of Rheims, the Reverend Monsignor Celestine Suhard, formerly Bishop of Bayeux and of Viviers.

— To the cathedral Church of Nancy, the Reverend Monsignor Joseph Hurault, formerly Bishop of Viviers.

— To the cathedral Church of Arras (-Boulogne-Saint-Omer), the Reverend Monsignor Henry Dutoit, General Vicar of the diocese of Isola.

January 1, 1931. — To the titular metropolitan archiepiscopal Church of Dara, the Reverend Monsignor Aloysius Fantozzi, formerly Bishop of Verula.

[*Latin ed. p. 16*]

Acts of the Apostolic See - Official Commentary 16.

SACRED CONGREGATION FOR THE EASTERN CHURCH.

NOTICE.

The Reverend Father John (Ghezas) Boross, of the Greek-Ruthenian rite, from the diocese or Apostolic Administration of Miskolc (in Hungary), has been traveling outside his diocese irregularly since April of the year 1929, and he has never had, nor does he possess, permission to travel to America.

SACRED CONGREGATION OF THE COUNCIL and others, CONCERNING THE DISTRIBUTION OF INTERCALARY REVENUES.

Since certain Bishops of Italy have inquired of this Sacred Congregation, what norm is to be observed in Italy, after the Lateran Concordat (article 26, paragraph 1), concerning the distribution of revenues of the year, both civil and natural, between the beneficiary, his predecessor, and the heirs of either, as mentioned in canon 1480 of the Code of Canon Law, the matter was resolved in a plenary session of the aforementioned Sacred Congregation on November 15, 1930, under the following question: "Are intercalary revenues, whether civil or natural, to be distributed in Italy according to the solar or civil year?"

Furthermore, the same Reverend Fathers, in order to answer the pro-

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posed question, judged that the answer should be: Affirmative.

This resolution was, however, graciously confirmed, approved, and ratified by the Most Holy Pope Pius P. XI in an audience on the 17th of the following month, and is attested to below by the undersigned Secretary.

Given at Rome, from the Secretariat of this Sacred Congregation, on November 20, 1930.

I. CARD. SERAFINI, Prefect.

L. © S. I. Bruno, Secretary.

[*Latin ed. p. 17*]

The Sacred Congregation for the Propagation of the Faith.

NOMINATIONS.

By a Brief Apostolical, dated November 20, 1930. — Reverend Father Francis Xavier Bini, of the Institute of the Sons of the Sacred Heart of Jesus, elected Bishop in title of Vallis, Vicarious Apostolic of Khartoum, in Central Africa.

The Sacred Council, for the propagation of the Christian name, with its benevolent approval, renounced: October 28, 1930, Reverend Father Paul, Apostolic Prefect of Foumban; Reverend Father Emmanuel Mariannhill, Bouque, and Reverend Father Hainisch, Apostolic Prefect from the Institute of Missionaries of Vmtata.

November 12 — Reverend Father Leon Louiilet, of the Congregation of the Holy Spirit, Apostolic Prefect of Northern Katanga.

By Decree of October 27, 1930, the Sacred Congregation for the Propagation of the Faith renounced the Presidency of the Pontifical Society for the Propagation of the Faith, for the United States of North America, Reverend William Quinn.

By Decrees of November 15, 1930, the same Sacred Congregation for the Propagation of the Faith appointed the following as Presidents of the Pontifical Society for the Propagation of the Faith: Reverend Father Joseph Pardo, S.J., for the Republic of Panama; Reverend Father Matthew Perrone for Guatemala; and Reverend Father Michael Cilia, C.M., for the Republic of Salvador.

By Decree of November 20 of the same year, the same Sacred Congregation for the Propagation of the Faith appointed Reverend Father Joseph Rossi, S.J., as President of the same Pontifical Society in Nicaragua.

Furthermore, by Decrees of December 1 of the same year, the following Reverend Gentlemen were elected to the Superior General Council residing in Rome: Michael Curran for Ireland, Oscar Joliet for Belgium, and William Godfrey for England.

Finally, by Decree of January 5, 1931, Reverend Father Joseph Ohlemüller, Congr. Missionis, was appointed President of the Society for the Propaga-

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tion of the Faith for the Republic of Costa Rica.

ACTA, VOLUME XXIII, No. 1. - January 15, 1931.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - Official Commentary, Approvals. By Decrees of the Sacred Congregation for the Propagation of the Faith, the Most Holy Pope Pius XI, by divine Providence, definitively approved the following on March 25, 1930: — The Statute for the missions of the Society of the Divine Word. May 7. — The Constitutions of the Maryknoll Society for missions to foreign peoples. May 15. — The Constitutions of the Missionary Sisters of the Most Blessed Virgin Consolata, of the archdiocese of Taurinensis.

SACRED CONGREGATION FOR RITES, IN HISPALIS, CONCERNING THE CANONIZATION OF BLESSED JOHN GRANDE, CONFESSOR, RELIGIOUS, OF THE ORDER OF THE HOSPITALLERS OF SAINT JOHN OF GOD.

ON WHETHER A COMMISSION SHOULD BE ESTABLISHED FOR THE RE-EXAMINATION OF THE CAUSE OF CANONIZATION OF BLESSED JOHN GRANDE, IN THE CASE AND FOR THE PURPOSE HEREIN CONSIDERED.

John Grande, who took the name "Peccator" (Sinner) out of love for humility, was born in Carmona, in Andalusia, in the year 1546. He distinguished himself with heroic virtues within the Order of the Hospitallers of Saint John of God. Not burdened by years, but by merits, he ascended to the heavens in the year 1600. Pope Pius IX, of blessed memory, added this servant of God, resplendent with miracles, to the catalogue of the Blessed in the year 1852. The devotion to the Blessed has never diminished among the faithful, nor has the confidence in the efficacy of his intercession lessened. And since new miracles are reported, obtained through his intercession, the venerable Order of the Hospitallers of Saint John of God has begun to consider taking steps to secure the canonization of so worthy a son. Therefore, with the urgent petition of Father Raphael Maria Saucedo, the General Postulator of that Order, and also considering the postulatory letters from the Most Eminent and Most Reverend Cardinals Ludovici Joseph Maurii, Archbishop of Lugdunum; Eustachius Ilundain y Esteban, Archbishop of Hispalis; Peter Segura y Saenz, Archbishop of Toletani; and Justus...

[*Latin ed. p. 19*]

The Sacred Congregation of Rites, on the 19th of January, with His Eminence George Serédi, Archbishop of Strigonium, and also with His Excellency Francis Frutos Valiente, Bishop of Salamanca, and with the Most Eminent and Reverend Cardinal Julius Serafini, Relator in the ordinary meetings of the Sacred Congregation of Rites, convened in the Vatican Palace, proposed the following question: Whether the Commission for the resumption of the cause of canonization of the Blessed John Grande, Confessor, a

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Religious of the Order of the Hospital of St. John of God, should be signed, in the case and for the purpose in question. The Most Eminent and Reverend Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of the aforementioned Cardinal Relator, and also having heard the Reverend Father Salvatore Natucci, General Promoter of the Faith, having considered all things, judged it fitting to respond: Affirmative, that is to say, the Commission for the resumption of the cause should be signed, if it pleases the Most Holy. These matters, having been signed by the aforementioned Cardinal, Prefect of the Sacred Congregation of Rites, and presented to the Most Holy Pope Pius XI, His Holiness, having approved the rescript of the aforementioned Sacred Congregation, deigned to sign with his own hand the Commission for the resumption of the cause of canonization of the Blessed John Grande, Confessor, a Religious of the Order of the Hospital of St. John of God. — December 10, 1930. C. CARD. LAURENTI, Prefect of the Sacred Rites, S. R. C. L. © S. A. Carinci, Secretary.

II. FLORENCE. CONCERNING THE CANONIZATION OF BLESSED THERESA MARGARET REDI, A NOVICE OF THE SACRED HEART OF JESUS, OF THE ORDER OF DISCALCED CARMELITES.

ON THE QUESTION OF WHETHER THE COMMISSION FOR THE RESUMPTION OF THE CAUSE OF CANONIZATION OF BLESSED THERESA MARGARET REDI SHOULD BE SIGNED, IN THE CASE AND FOR THE PURPOSE IN QUESTION.

Anna Maria Redi, who was born in Arezzo, in Tuscany, from a noble family, in the year 1747, entered the monastery of the Most Holy Mother Teresa, under the name of Theresa Margaret of the Sacred Heart of Jesus, in Florence, in the year 1765; and five years later, filled with virtues and piety, she progressed to the state of novice. The Most Holy Pope Pius XI decreed the granting of the honors of beatification to her on June 9, 1929. After the indulgence granted, the devotion of the Christian people towards Blessed Theresa Margaret greatly increased, and there was great confidence in her intercession, and many graces were obtained, among which, true miracles are said to have been obtained.

[*Latin ed. p. 20*]

Acts of the Apostolic See - Official Commentary. Whereas, at the urgent request of Father Ruderieo, a Pauline Father, General Postulator of the Order of Discalced Carmelites, and after careful consideration of the most esteemed letters of the Most Eminent and Reverend Cardinal Alfonso Mistrangelo, Archbishop of Florence, who recently departed for heavenly rewards, Father Pio M. Bagnoli, O.C.D., Bishop of Marsorum, and Father William of Saint Albert, General Prefect of the same Order, the Most Eminent and Reverend Cardinal Alexander Yerde, Promoter of the Cause, convened the ordinary meetings of the Sacred Rites on the 9th of this month at the Vatican, and proposed the following question for discussion: Whether

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a Commission should be appointed for the resumption of the cause of canonization of Blessed Theresa Margaret of the Sacred Heart of Jesus, a professed nun of the Order of Discalced Carmelites, in the case and for the purpose in question. And the Most Eminent and Reverend Fathers, entrusted with the safeguarding of the sacred rites, after hearing the report of the aforementioned Cardinal Promoter, and after hearing Father Salvatore Natucci, General Promoter of the Faith, and after all matters had been considered, judged it fitting to respond: Affirmative, that is to say, that a Commission should be appointed for the resumption of the cause, if it pleases the Most Holy [Pope]. These matters having been concluded, and signed on the date indicated, the aforementioned Cardinal, Prefect of the Congregation of Sacred Rites, presented a report to the Most Holy Pope Pius X, and His Holiness, approving the rescript of the same Sacred Congregation, personally signed the Commission for the resumption of the cause of canonization of Blessed Theresa Margaret "of the Sacred Heart of Jesus, professed nun of the Order of Discalced Carmelites." – December 10, 1930. C. CARD. LAURENTT, Prefect of S.R.C. L. © S. A. Carinci, Secretary. III PASSAGES. CANONIZATION OF BLESSED CONRAD OF PARZHAM, LAY PROFESSED BROTHER OF THE MINOR CAPUCHIN ORDER. CONCERNING whether a Commission should be appointed for the resumption of the cause of canonization of Blessed Conrad of Parzham, in the case and for the purpose in question. By the authority of the Most Holy Pope Pius XI, in the Basilica of the Vatican, on June 15th of this year, during the solemn ceremonies of the beatification of the Venerable Servant of God, Brother Conrad of Parzham, a lay professed brother of the Minor Capuchin Order, to the Most Holy Trinity.

[*Latin ed. p. 21*]

The Sacred Congregation of Rites of the Order of Friars Minor of St. Francis of Assisi, from the Bavarian province, has celebrated triduums or octaves in honor of [St.] Conrad in the City [Rome] and in many regions of the world. However, those held in Vetoettingen, where the Blessed lived and where his sacred relics are kept, deserve special mention. Indeed, as the Most Reverend and Illustrious Cardinal Faulhaber, Archbishop of Munich and Freisingen, testifies: "At Altoettingen, at the end of August and the beginning of September, the celebrations in honor of the new Blessed were held with great splendor, and more than two hundred thousand people from all over Germany and Austria – especially from Bavaria – as well as from other regions, of all ages and conditions: men and women, young and old, commoners and nobles, priests, religious, and laypeople, came there to glorify Almighty God through the Blessed Conrad, and to propose to conform their own conduct to his virtues." (Ep. Postul.). The Most Reverend Sigismund Felix de Ow-Felldorf, Bishop of Passau, adds about these pilgrims: "More than seventy-five thousand of them approached the Holy

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Communion, and sixty confessors diligently administered the sacrament of penance each day... Today, almost in all the churches of my diocese, the image of the Blessed is exposed for the veneration of the faithful, and at every hour one finds the faithful, not only burning candles, but above all, devoutly praying before it." (Ep. Postul.). God seems to approve and reward this trust and piety towards the Blessed, as countless graces and some true miracles have been obtained through his intercession. Therefore, at the urgent request of the Reverend Father Raphael a Vallefinaria, Postulator General of the Order of Friars Minor Capuchin, and also considering the Postulatory letters of the Most Reverend and Illustrious Cardinal Archbishop of Munich and Freisingen, and the Bishop of Passau, in whose diocese the Blessed died and where his sacred body is kept, as well as the General Minister and Provincial Minister of the Order of Friars Minor Capuchin, and several other religious superiors or orders or societies, the Most Reverend and Illustrious Father Andreas Frühwirth, of the same Cause, as Promoter or Relator in the Ordinary Sessions of the Congregation of Sacred Rites, proposed to the assembled Cardinals at the Vatican Aedae on the 9th of this month, the following question for discussion: Whether a Commission should be appointed to resume the cause of canonization of the Blessed Conrad of Parzham, a lay brother of the Order of Friars Minor Capuchin, in the case and for the purpose in question. The Most Eminent and Reverend Fathers, who are responsible for safeguarding the sacred rites, after hearing the report of the same Eminent Promoter, and after hearing the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, having considered all things, judged it appropriate to respond: Affirmative, that is, that a Commission should be appointed to resume the cause.

[*Latin ed. p. 22*]

28. *Acta Apostolicae Sedis* – Official Commentary. The following was reported by the Cardinal Prefect of the Sacred Congregation for Religious, signed by him, concerning matters pertaining to His Most Holy Lord Pope Pius XI; His Holiness, having approved the aforementioned decree of the same Sacred Congregation, deigned to sign it with his own hand, regarding the resumption of the cause for canonization of the Blessed Conrad of Parzham, a lay brother of the Order of the Minor Capuchins. – December 10, 1930. C. CARD. LAURENTI, S. R. C., Prefect. A. Carinci, Secretary.

SACRED CONGREGATION FOR CEREMONIAL MATTERS. DECREE CONCERNING THE TITLE "REVEREND EXCELLENCY."

Most Holy Father, Pope Pius XI, desiring that the dignity of those who hold positions of importance, both in the governance of the Church and within the very House of the Supreme Pontiff, be increasingly honored, after consulting with the Cardinals who are entrusted with the regulation of sacred ceremonies, and on December 11 of this year, in the presence of

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the aforementioned person, who is the secretary to the Sacred Congregation for Ceremonial Matters, decreed: The title of "Reverend Excellency" shall be granted, in addition to Patriarchs of both the Latin and Oriental Churches, to Prelates who are commonly called "Monsignori," to Apostolic Nuncios and Internuncios, also to Archbishops and Bishops, whether residential or titular, as well as to the Master of the Papal Household, to Prelates who sit or are secretaries in the Sacred Roman Congregations, to the Secretary of the Supreme Tribunal of the Apostolic Signature, to the Prelate Dean of the Roman Rota, and finally, to the Substitute of the Secretariat of State. All contrary decrees notwithstanding.

Given at Rome, from the offices of the Sacred Congregation for Ceremonial Matters, on December 31, 1930.

++ I. Card. GRANITO PIGNATELLI DI BELMONTE, E.p. Ostiensis et Albanensis, Prefect.

S. B. Nardone, Secretary.

[*Latin ed. p. 23*]

Sacred Penitentiary Apostolic

ACTS OF THE TRIBUNALS

SACRED PENITENTIARY APOSTOLIC (OFFICE OF INDULGENCES)

• I. INVOCATION FOR E. M. (MOST EXCELLENT) INDULGENCES

His Holiness, Pope Pius, of blessed memory, Pope Pius XI, having imparted an audience to the undersigned Cardinal Penitentiary Major, has deigned to grant, to the Christian faithful, who, with a contrite heart, recite the invocation to the Blessed Virgin Mary: "Queen of the Apostles, pray for us," an indulgence of three hundred days. This present grant is valid forever, without any brief, notwithstanding any contrary provisions.

Given at Rome, from the Sacred Penitentiary, on the 20th of November, 1930.

L. CARD. LAURI, Penitentiary Major.

L. © S. I. Teodori, Secretary.

II. DECREE

A PLENARY INDULGENCE IS EXTENDED TO CLERICS IN HOLY ORDERS, WHO RECITE THE ENTIRE DIVINE OFFICE, EVEN THOUGH DIVIDED INTO PARTS, BEFORE THE MOST HOLY SACRAMENT, EITHER

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FOR PUBLIC ADORATION OR KEPT IN THE TABERNACLE.

The plenary indulgence, benignly granted by the decree of the 23rd of October of the current year, to clerics in holy orders, who recite the entire Divine Office, even though divided into parts, before the Most Holy Sacrament, either for public adoration or kept in the tabernacle, has been, by His Holiness, Pope Pius, of blessed memory, Pope Pius XI, in an audience held on the 21st of the past month of November, with the undersigned Cardinal Penitentiary Major, most graciously extended to all nuns and other pious women living in community, who are bound by the constitutions of their own Institute to recite the Divine Office daily, in the same manner and under the same conditions. This present grant is valid...

[*Latin ed. p. 24*]

The Acts of the Apostolic See – an official record, valid forever, without any brief dispensation and notwithstanding any contrary provisions. Given in ROMA, from the offices of the Holy Penitentiary, on the 5th of December, 1930. His Eminence, L. CARD. LAURI, Major Penitentiary. f © S. I. Teodori, Secretary.

SACRED ROMAN ROTA

Summons by edict

BAMBERGEN.

NULLITY OF MARRIAGE (TOELZBR-SCHUSTER)

Since the actual place of residence of Johannes Schuster, the defendant in this cause, is unknown, and he resided until the year 1929 in the city of Furth, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Via della Dataria, 94), on the 10th of March, 1931, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to set the date for the hearing before the Rota for the determination of the cause: Does it appear that the marriage is null in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Johannes Schuster, are to take care that he is informed of this edictal summons.

L. S. F. Morano, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 29th of December, 1930.

Adv. 1. Brocco, Notary.

*And since the current place of residence of Mr. Jean Schuster is unknown, and until 1929 he resided in Furth, the defendant in this cause,

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we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Via della Dataria, n. 94), on March 10, 1931, at 11 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set the date for the hearing before the Rota. Does it appear that the marriage is null in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Jean Schuster, should, as far as possible, inform him of this summons.*

[*Latin ed. p. 25*]

Secretariat of the State

ACTS OF THE OFFICES

PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

RESPONSES TO PROPOSED QUESTIONS

To the Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws, having considered in a plenary session the following questions, they have ordered that responses be given as follows:

I. – ON THE GRANTING OF INDULGENCES

Q. Do the words: "in the places within their jurisdiction," concerning which reference is made in Canon 349 § 2, No. 2, mean that Bishops are prohibited from granting indulgences to religious exempt from vows or in their churches?

A. Negatively.

II. – ON LEGITIMATION OF CHILDREN

Q. Does the subsequent marriage of the parents, in virtue of Canon 1116, legitimize the children born of them, even if they were born with an impediment of age or disparity of cult, which impediment ceased at the time of the marriage?

A. Negatively.

Given in the Vatican City, on the 6th day of the month of December, in the year 1930.

P. CARD. GASPARRI, President.

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L. © S. I. Bruno, Secretary.

[*Latin ed. p. 26*]

Acts of the Apostolic See - Official Commentary of the DIARY OF THE ROMAN CURIA, Monday, December 15, 1930. His Holiness received in a solemn audience His Excellency, the Most Noble Count PAOLO MIMBELA, Extraordinary and Plenipotentiary Ambassador of the Republic of Peru, for the presentation of his credentials.

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE.

NOTICE OF COMPETITION.

A competition is open within the Supreme Sacred Congregation of the Holy Office for the appointment of a substitute notary. Priests who wish to participate, provided they have completed the age of thirty years and have not completed the age of forty-five, must present to the Chancery of the same Sacred Congregation, no later than February 20th of the current year, an application accompanied by the appropriate particulars and a certificate of good standing from their Ordinary. For information, it is noted that:

1. The competition will consist of a written examination on topics of Theology and Canon Law, with particular regard to the subjects that are the specific competence of the Sacred Congregation.

2. Academic degrees and knowledge of foreign languages will be given particular consideration. The date of the competition will be communicated directly to those interested.

From the Palace of the Holy Office, January 15, 1931.

N. Canali, Assessor.

SACRED CONGREGATION OF RITES.

Tuesday, December 2, 1930, before the Most Reverend and Venerable Cardinal Granito Pignatelli di Belmonte, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Anne Maria Javouhey, Foundress of the Institute of the Sisters of Saint Joseph of Cluny, the Preliminary Congregation of the Sacred Rites was held, in which the Reverend Prelates and theological consultants of the same discussed the question regarding the heroic degree of the virtues of the aforementioned Venerable Servant of God.

[*Latin ed. p. 27*]

The Roman Curia DIARY, Tuesday, December 9, 1930, in the Apostolic Palace at the Vatican, held the ORDINARY Congregation of Sacred Rites, in which, for the judgment of the Most Eminent and Reverend Lords Car-

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dinals composing the same, the following matters were presented:

1. The introduction of the cause for Beatification and Canonization of the Servant of God, John Baptist of Saint Michael the Archangel, professed priest of the Congregation of Regular Clerics of the Holy Cross and Passion of Our Lord Jesus Christ, of Naila.

2. Concerning the resumption of the cause for Canonization of the Blessed Corrado of Parzham, lay professed member of the Order of the Capuchin Minor Friars.

3. Concerning the resumption of the cause for Canonization of the Blessed John Grande, Confessor, professed religious of the Order of the Hospital of Saint John of God.

4. Concerning the resumption of the cause for Canonization of the Blessed Teresa Margherita Redi of the Most Sacred Heart of Jesus, professed religious of the Order of the Discalced Carmelites.

5. Concerning the granting and approval of the proper Office in honor of Saint Nicholas, Bishop and Confessor, titular of the abbey of Vernolio.

6. Concerning the granting and approval of the proper Office in honor of the Blessed Martyrs, Augustine Schaeffler, John Francis Burté, and Anthony de Ravinel.

7. Finally, concerning the examination of the writings in the cause for Beatification and Canonization of the Servant of God, Francis of Paola Tarin, professed priest of the Society of Jesus.

Tuesday, December 23, 1930, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent Lords Cardinals and with the votes of the Reverend Prelates and theological Consultors, the PREPARATORY Congregation of Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Elizabeth Bichier des Ages, co-foundress of the Institute of the Daughters of the Cross, called the Sisters of Saint Andrew.

NOTE OF THE CONGREGATIONS OF SACRED RITES TO BE HELD IN THE YEAR 1931:

1. January 13.
2. January 27.
3. February 10.
4. February 24.
5. March 3.
6. March 17.
7. March 24.
8. April 14.

Congregation general concerning the virtues of the Servant of God, Con-

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tardo Ferrini.

Preparatory Congregation concerning the miracles of the Venerable Servant of God, Anthony M. Claret.

Antipreparatory Congregation concerning the virtues of the Servant of God, Emilia Vialar.

Preparatory Congregation concerning the virtues of the Venerable Servant of God, Glicerio Landriani.

Antipreparatory Congregation concerning the miracles of the Blessed Salvatore of Horta.

New Preparatory Congregation concerning the virtues of the Venerable Servant of God, Catherine Labouré.

Ordinary Congregation.

New Preparatory Congregation concerning the virtues of the Venerable Servant of God, Vincent Pallotti.

[*Latin ed. p. 28*]

Acta Apostolicae Sedis - Official Commentary of the Ordinary Particular Congregation. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Giò Vaccina de Vedruna de Mas, 10th - 28th. Preparatory Congregation concerning the virtues of the Servant of God, Domenico Savio, 11th - 5th of May. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Filippina Duchesne, 12th - 12th. General Congregation, 13th - 19th. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Giustino de Iacobis, 14th. June 2nd. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Maria Dufrost de Layemmerais, widow of Iouville, 15th - 16th. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Placido Baccher, 16th - 30th. General Congregation. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Guglielmo Giuseppe Chaminade, 17th. July 7th. Preparatory Congregation concerning the virtues of the Servant of God, Assunta Pallotta, 18th - 21st. Ordinary Congregation, 19th - 28th. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Vito Michele di Netta, 20th - 4th of August. Ordinary Particular Congregation, 21st - 27th of October. Preliminary Congregation concerning the miracles of the Blessed Andrea Uberto Fournet, 22nd - 17th of November. 23rd - 24th. Ordinary Congregation, 24th - 15th of December. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Maria De Mattias, 25th - 22nd. April 9th - 21st. SECRETARY OF STATE, BY ORDER OF THE SECRETARY OF STATE, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to appoint: November 28th, 1930. The Reverend Father Emilio Herman, S.J., as CONSULTOR to the HOLY CONGREGATION FOR THE EASTERN CHURCH. December 3rd. The Most Rev-

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erend Lords Cardinals Raffaello Carlo Rossi and Giulio Serafini, as MEMBERS of the PONTIFICAL COMMISSION FOR THE INTERPRETATION OF THE CODE OF CANON LAW. The Reverend Monsignor Francesco Morano and the Reverend Father Arturo Vérmeerseh, S.J., as CONSULTORS to the aforementioned PONTIFICAL COMMISSION. April 9th. The Reverend Father Emanuele Suarez, of the Order of Preachers, as CONSULTOR to the HOLY CONGREGATION OF THE COUNCIL.

[*Latin ed. p. 29*]

From the Diary of the Roman Curia, with Brief Apostolic Letters, the Holy Father Pius XI, reigning happily, deigned to appoint: November 19, 1930. The Most Reverend Cardinal Bonaventura Cerretti, PROTECTOR of the Urban Hospice and College of St. Jerome for the Illyrians.

The Most Reverend Cardinal Alessio Enrico Lépicier, PROTECTOR.

The Most Reverend Cardinal Raffaele Carlo Rossi, PROTECTOR.

The Most Reverend Cardinal Lorenzo Lauri, PROTECTOR of the Congregation of the Little Sisters of the Poor (Rennes).

The Institute of the Religious Sisters of Somasca (Ber-).

The Most Reverend Cardinal Bonaventura Cerretti, PROTECTOR of the Urban Confraternities of Saint Catherine of Siena.

The Religious of the Sacred Heart of Mary (Béziers-Montpellier).

BISHOPS ASSISTING THE HOLY SEE: November 14, 1930.

Most Reverend Giuseppe Roberto Cowgill, Bishop of Leeds.

Most Reverend Tito Trocchi, Archbishop titular of Lacedaemonia.

APOSTOLIC PROTHONOTARY, as if participating: November 1, 1930.

Most Reverend Bartolomeo Podestà, of the diocese of Albenga.

DOMESTIC Prelates of His Holiness: July 18, 1930.

Most Reverend Carlo Leone Nelligan, of the archdiocese of Edmonton.

Most Reverend Guglielmo Lyons, of the same archdiocese.

Most Reverend Michele Giuseppe O'Gorman, of the same archdiocese.

Most Reverend Guglielmo Burke Carleton, of the same archdiocese.

October 25, 1930.

Most Reverend Augusto Pasi, of the diocese of Reggio Emilia.

October 28, 1930.

Most Reverend Paolo M. Krieg (Rome).

Most Reverend Guglielmo Godfrey, of the archdiocese of Liverpool (residing in Rome).

November 6, 1930.

Most Reverend Michele J. MacDonald, of the diocese of Kingston.

Most Reverend Giacomo F. Nicholson, of the same diocese.

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November 7, 1930.

Most Reverend Gualtiero Cavanagh, of the archdiocese of Ottawa.

November 10, 1930.

Most Reverend Giuseppe Kulinowski, of the archdiocese of Cracow.

November 22, 1930.

Most Reverend Luigi Muscari, of the archdiocese of Otranto.

HONORS: With Brief Apostolic Letters, the Holy Father Pius XI, reigning happily, deigned to bestow:

THE ORDER OF SAINT SILVESTER: November 20, 1930.

Upon the Most Noble Marquis Giovanni Dufour-Berte, of the archdiocese of Florence.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - Official Commentary

THE GRAND CROSS OF THE ORDER OF SAINT GREGORY THE GREAT, CIVIL CLASS: November 8, 1930.

To the Reverend Mr. Francesco Alessandro Anglin, of the Archdiocese of Ottawa.

To the Reverend Mr. Rodolfo Lemieux, of the same Archdiocese.

THE CROSS OF THE ORDER OF SAINT GREGORY THE GREAT, CIVIL CLASS: October 17, 1930.

To the Reverend Dr. Guido Hösslinger, of the Archdiocese of Vienne.

THE CROSS OF THE ORDER OF SAINT GREGORY THE GREAT, CIVIL CLASS: October 22, 1930.

To the Reverend Mr. Renato Ernesto Lefaivre, of the Archdiocese of Quebec.

To the Reverend Mr. Ivan Dolgorukoff (China).

To the Reverend Dr. Stefano Srkulij, of the Archdiocese of Zagreb.

To the Reverend Mr. Arturo Machnik, of the same Archdiocese.

To the Reverend Mr. Napoleone Antonio Belcourt, of the Archdiocese of Ottawa.

November 7.

To the Reverend Mr. Pietro Buzzi, of the Diocese of Casale.

November 11.

To the Reverend Dr. Leonida Pitamic (Yugoslavia).

November 20.

To the Reverend Mr. Endrico Giacomo Antonio Widdendorf, of the Diocese of Harlem.

November 22.

To the Reverend Mr. Vincenzo Orreca (Rome).

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THE KNIGHTHOOD OF THE ORDER OF SAINT GREGORY THE GREAT, CIVIL CLASS: June 30, 1930.

To the Reverend Professor Palmiro Foresi, of the Diocese of Livorno.

July 10.

September 27.

October 13.

November 25.

November 4.

November 13.

November 15.

November 18.

November 10.

November 12.

To the Reverend Dr. Vincenzo Palmieri, of the Archdiocese of Naples.

To the Reverend Dr. Mario Mazzeo, of the same Archdiocese.

To the Reverend Mr. Vittorio Belloni, of the Archdiocese of Milan.

To the Reverend Mr. Vittorio Schromm, of the Archdiocese of Vienne.

To the Reverend Mr. Carlo Habich, of the same Archdiocese.

To the Reverend Mr. Antonio Rinaldi (Rome).

To the Reverend Mr. Giovanni Battista Petrocchi (Rome).

To the Reverend Mr. Guglielmo Jacqmotte, of the Archdiocese of Malines.

To the Reverend Dr. Edoardo Ryan, of the Archdiocese of Kingston.

To the Reverend Dr. Carlo Edoardo O'Connor, of the same Archdiocese.

To the Reverend Mr. Guglielmo Alberto Twaalfhoven, of the Diocese of Harlem.

To the Reverend Mr. Emilio Jouffrey, of the Diocese of Orleans.

To the Reverend Mr. Gabriele Mayer, of the Diocese of Passau.

To the Reverend Mr. Teodoro Stojanovic (Yugoslavia).

To the Reverend Mr. Giuseppe Tubini, of the Diocese of Modena.

To the Reverend Mr. Giovanni Alfredo Kelly, of the Archdiocese of Liverpool.

To the Reverend Dr. Emmanuele de la Pila Iglesias, of the Diocese of Pouce.

To the Reverend Mr. Tito Rotellini (Rome).

To the Reverend Mr. Giovanni A. van der Voort, of the Diocese of Harlem.

[*Latin ed. p. 31*]

November 19, 1930. To Mr. Silvestro Bruysten, of the same diocese.

To Mr. Giorgio d'Haussy, of the archdiocese of Cambrai.

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To Mr. Dr. Guglielmo Bausen, of the diocese of Münster.

The Grand Cross of the Order of St. Sylvester:

June 30, 1930. To Mr. Giuseppe Pereira Monteiro, of the diocese of Portallegre in Portugal.

November 17. To Mr. Ugo Celmius (Latvia).

The Commanderate of the Order of St. Sylvester:

October 31. To Mr. Amadeo Di Majo (Rome).

To Mr. Michele Arcangelo Manzo, of the diocese of Rimini.

The Knighthood of the Order of St. Sylvester:

June 28. To Mr. Bartolomeo Locatelli, of the diocese of Livorno.

October 14. To Mr. Antonio Amon, of the archdiocese of Vienna.

To Mr. Ferdinando Sedlar, of the same archdiocese.

To Mr. Paolino Miranda y Sampedro, of the diocese of Tuguegarao.

To Mr. Giuseppe Santambrogio, of the archdiocese of Milan.

To Mr. Tebaldo D'Agostino (Rome).

To Mr. Remo Grendeue, of the diocese of Vicenza.

To Mr. Giuseppe Geiselberger, of the diocese of Passau.

To Mr. Lorenzo Manfredini, of the archdiocese of Modena.

With letters from the Secretariat of State, the Holy Father Pius XI, happily reigning, has deigned to appoint:

Secretaries of His Holiness, *ad honorem*:

May 11, 1930. Monsignor Paolo Maria y Ferrau, of the archdiocese of Tarragona.

Monsignor Manuel Alves, of the archdiocese of Evora.

November 6. Monsignor Calogero Carletta, of the diocese of Caltanissetta.

October 20. Monsignor Paolo Buttigieg, of the diocese of Malta.

Monsignor Saverio Yeruva, of the diocese of Nellore.

November 28. Monsignor Francesco Vanèk, of the diocese of Budejovice.

December 4. Monsignor Giovanni Motti, of the same diocese.

Monsignor Venceslao Tûma, of the same diocese.

Monsignor Boleslao Gumowski, of the diocese of Lomza.

November 11. Monsignor Ferdinando Baldelli (Rome).

Secretaries of His Holiness, with Sword and Cape, *ad honorem*:

December 11, 1930.

Mr. Adamo de Czarlinski, of the diocese of Chełmno.

Mr. Luciano de Pradzynski, of the same diocese.

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Mr. Giovanni de Szczaniecki, of the same diocese.

[*Latin ed. p. 32*]

Acts of the Apostolic See – Official Record. Chamberlain of Honour in peacock-blue vestments of His Holiness: December 22, 1929. Monsignor Felice Josefowicz, of the Archdiocese of Lviv of the Latins. September 4, 1930. Monsignor Carlo Humair, of the Archdiocese of Basle and Lugano. November 20. Monsignor Aristide Falnectaer, of the Diocese of Pavia. Monsignor Biagio Pignataro, of the Diocese of Policastro. Monsignor Luigi D'Angelo, of the Diocese of Capaccio Vallo. Monsignor Pietro Paolo di Ruocco, of the same Diocese. October 20. Monsignor Nicolò Besa, of the Diocese of Concordia. December 4. Monsignor Luigi Capelli, of the Diocese of Pavia.

NECROLOGY: November 28, 1930. Monsignor Agostino Dowling, Archbishop of Saint Paul of Minnesota.

[*Latin ed. p. 33*]

ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE

ACTA PII PP. XI

MOTU PROPRIO

DE PLUMBEO SIGILLO CANCELLARIAE APOSTOLICAE

PIUS PP. XI

Apostolicae Litterae pro beneficiorum et officiorum consistorialium provisione et pro aliis Ecclesiae maioribus negotiis conficiendis, ad normam Codicis iuris canonici (can. 260), e Cancellaria Apostolica expediuntur. Sollemnior huius modi acta, in pergamenata chartam transcripta, pluribus abhinc saeculis Romam Pontifices plumbeo sigillo seu bulla, unde acta illa Bullae etiam nuncupantur, firmaverunt et confirmavit consueverunt. Huius sigilli pars, quae imagines Apostolorum Principum exhibebat, si parva quaedam excipiuntur quae praecipue ad tempora tenebant, eadem fere semper permansit; eius structuram vero novoquoque Pontificato mutabatur, cum singulorum Pontificum nomina ferebat. Kos autem, quin veteri huic consuetudini derogemus, propraecipua Nostra de officio ac de cura Cancellariae Apostolicae, consentaneum quod usque adhuc censemus adhibitum est, ut non plumbeum modo, verum etiam quoad amplitudinem ac pondus, quo expe- Bullae, mutetur. Quapropter una cum dilecto Cardinale Andrea Fruiiwirth, S. R. E. Cancellario,

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perpensa, libenti animo novum sigillum plum- beum, ad vetera elegantiori exemplaria confectum, nonnullisque ACTA, vol. XXIII, n. 2. - 2-2-1931.

[*Latin ed. p. 34*]

Acts of the Apostolic See - Official Commentary. Indeed, having ordered that certain things be altered appropriately by a most skilled craftsman. Now, having examined the model, which was presented to Us after a few trials, and having found it suitable, since it seemed more apt for facilitating the dissemination of the Bulls, therefore, by these Letters, granted by Our own initiative, We wish and decree that from the twelfth day of the month of February, on which day, nine years ago, in the Vatican, the insignia of the Supreme Pontificate were received with solemn rites, this new seal, to be religiously guarded by the Plumber, be used henceforth as Our Pontifical seal in all acts of the Apostolic Chancery; and We entrust this task to Our beloved son, the Cardinal Prefect, to ensure and carry out this. And We command that what has been established by these Letters be firm and valid, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the eighteenth day of the month of January, in the ninth year of Our Pontificate. PIUS PP. X. *The type, regarding its size and figure, is shown below on page SI. CONSTITUTION CONCERNING THE NEW APOSTOLIC ECCLESIASTICAL PROVINCES AND DIOCESES WITHIN THE TERRITORY OF THE STATE OF BORUSSIA. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF OUR PASTORAL OFFICE, the care and solicitude for all Churches constantly demand from Us that We strive diligently to accomplish those things which appear to be beneficial for the spiritual well-being and easier governance of the Lord's flock. For this purpose, indeed, a proper arrangement of dioceses, which corresponds as much as possible to the circumstances of time and place, is of considerable help. Since, therefore, a solemn Agreement, or Concordat, has recently been initiated and confirmed between the Apostolic See and the State of Borussia, by which the hierarchy and the arrangement of dioceses are newly established in that State: We, wishing to put into effect those things which, for the benefit of ecclesiastical governance, are sanctioned by these same agreements, add certain minor alterations to the boundaries of the dioceses.

[*Latin ed. p. 35*]

By the authority of the Holy See, and after mature deliberation concerning the spiritual welfare of souls, and with the consent of those whose interests are involved, or who may presume to have an interest, We, by the fullness of Our Apostolic power, decree and establish the following:

I. In the territory of Borussia, in addition to the ecclesiastical province of Cologne already existing, We establish two new provinces, namely, Breslau and Paderborn.

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II. The province of Cologne will retain, as before, the metropolitan Church, along with the suffragan churches of Münster and Treves. However, We separate and detach from it the episcopal see of Paderborn, and therefore exempt its Ordinary from the metropolitan jurisdiction of the Archbishop of Cologne. On the other hand, We shall add to it the sees of Aix-la-Chapelle, newly to be established as described below; Limburg, which has hitherto been a suffragan of the metropolitan Church of Freiburg; and Osnabrück, which has hitherto been immediately subject to the Holy See.

1) The archdiocese of Cologne will be restricted to the following deaneries: Alfter, Barmen, Bedburg, Benrath, Bensberg, Bergheim, Beuel, Bonn, Brühl, Düsseldorf, Elberfeld, Essen, Euskirchen, Frechen, Godesberg, Grevenbroich, Gummersbach, Hersel, Kerpen, Cologne, Königswinter, Lechenich, Lövenich, Meckenheim, Mülheim, Münstereifel (with the exception of the parishes of Bouderath and Nöthen), Neunkirchen, Neuss, Oberhausen, Opladen, Porz, Ratingen, Rheinbach, Siegburg, Solingen, Uckerath, Werden, Wipperfürth, Wissen, Zons, and Zülpich (excluding the parishes of Berg, Disternich, Floisdorf, Sievernich, and Vlatten); as well as the following parishes: Elfgen, Commern, Füssenich, Kupferdreh, Larigerfeld, and Pingsheim. Furthermore, the territory which hitherto belonged to the archdiocese of Cologne is detached from it. The collegiate body of the metropolitan Church of Cologne will continue to observe its constitution; however, We wish that one of its honorary members be chosen from among the clerical professors in the Theological Faculty which exists within that same archdiocese.

2) The territory detached from the archdiocese of Cologne, as mentioned above, We establish as a new diocese, which We wish to name after the celebrated city of Aix-la-Chapelle: the diocese of Aix-la-Chapelle. This new diocese will include the following deaneries: Aachen, Aldenhoven, Alsdorf, Blankenheim, Bornheim, Breisig, Duren, Euskirchen, Gangelt, Geilenkirchen, Gemund, Gladbach, Hasselsweiler, Heinsberg, Herzogenrath, Hochneukirch (with the exception of the parish of Elfgen), Juelich, Kempen, Krefeld, Kronesburg (excluding the parishes of Hallschlag, Ormont, and Steffeln), Linnich, Lobberich, Mechernich (with the exception of the parish of Commern), Monschau, Nideggen, Norvenich (excluding the parish of Pingsheim), Rheydt, Steinfeld, and Stoiber.

[*Latin ed. p. 36*]

Acts of the Apostolic See - Official Commentary. To the Diocese of Verdingen (with the exception of the parishes of Friemersheim and Kaldenhausen), Vettweiss, and Viersen, we assign Wassenberg and Wegberg. Furthermore, we assign to the Diocese of Aix-la-Chapelle the parishes of Berg, Bouderath, Disternich, Floisdorf, Nöthen, Sievernich, and Vlatten, and the parish of Hinsbeck, which we therefore separate from

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the territory of the Diocese of Muenster. We establish the seat of this new diocese in the city of Aix-la-Chapelle, from which the diocese itself derives its name, and we raise it to the rank of a bishopric, granting it all the rights and privileges that other bishoprics enjoy by common law. We establish the episcopal chair in the church of the Blessed Virgin Mary, assumed into heaven, located in the same city, and we therefore elevate it to the rank and dignity of a cathedral church; we grant to it and to its bishops, for the time being, all rights and privileges that other cathedrals and their bishops possess by common law, and we impose upon it the same obligations that are incumbent upon other cathedrals and their bishops throughout the world. We constitute this new diocese as a suffragan of the Metropolitan Church of Cologne, and we subject the bishops of Aix-la-Chapelle, for the time being, to the metropolitan jurisdiction of the Archbishop of Cologne. Furthermore, we raise the collegiate chapter, located in the city of Aix-la-Chapelle, to the rank and dignity of a cathedral chapter, granting it all the rights, insignia, and privileges, as well as the obligations and duties, that are proper to cathedral chapters; and we constitute it with a single dignitary, namely a prelate, and six titular canons, four honorary canons, and six vicars.

3) The Diocese of Limburg encompasses the following deaneries: Oamberg, Eltville, Hadamar, Höchst, Bad Homburg, Königstein, Limburg, Meudt, Montabaur, Oberlahnstein, Bansbach, Rennerod, Büdesheim, Bad Schwalbach, Wiesbaden; also the parish of Limburg, which enjoys the right of exemption; and the district of Frankfurt a. Main, with the parishes of Bockenheim, Eckenheim, Eschersheim, and Fechenheim, with the exception of the places of Bergen-Enkheim and Bischofsheim. We remove the Diocese of Limburg from the metropolitan jurisdiction of the Archbishop of Freiburg, and, as we have already stated, we constitute it as a suffragan of the Metropolitan Church of Cologne.

4) The Diocese of Muenster, for its territory, will have the following deaneries: Ahaus, Ahlen, Beckum, Bocholt, Borken, Bottrop, Buer, Burgsteinfurt, Calcar, Cleve, Cloppenburg (excluding the place of Wachtum with its own church), Coesfeld, Damme, Datteln, Dinslaken, Dorsten, Duisburg, Dülmen, Emlich, Freckenhorst, Friesoythe, Geldern (excluding the parish of Hinsbeck), Gladbeck, Goch, Hamborn, Herten, Kevelaer, Ibbenbüren, Lüdinghausen, Moers, Muenster, Nottuln, Oldenburg, Recklinghausen, Rees, Rheine,

[*Latin ed. p. 37*]

Acts of Pope Pius XI:

1. The Dioceses of Eheinberg, St. Georgen, Telgte, Vechta, Vreden, Warendorf, Werne, and Xanten are established, along with the following parishes: Kaldenhausen, Friemersheim, Tönisberg, and the place of Korte in Levinghausen. The cathedral chapter of this diocese will remain unchanged, but

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henceforth, one of its honorary members will be chosen among the clerical professors in the theological faculty within the same diocese.

2. The Diocese of Osnabrück will retain its ancient deaneries, namely: Bentheim, Emsland I, Emsland II, Freren, Fürstenau, Gronenberg, Hüm ling, Hunteburg-Vörden, Jburg, Lingen, Osnabrück, Ostfriesland, and also the place of Wachtum with its own church; and it will permanently add to itself the territory of the mission formed by incorporating the apostolic vicariate encompassing the places of Bremen, Hamburg, Lübeck, Schwerin, Mecklenburg-Strelitz, Oldenburgisch-Lübeck, Mecklenburg-Schaumburg-Lippe, and from the apostolic prefecture of Schleswig-Holstein; this territory of the mission was already under the administration of the Bishop of Osnabrück, as Vicar and Apostolic Prefect. This diocese, hitherto immediately subject to the Apostolic See, we constitute and declare as a suffragan of the Metropolitan Church of Cologne.

3. The Diocese of Treves will extend through the deaneries of: Adenau, Ahrweiler, Andernach, Bassenheim, Bernkastel, Birkenfeld, Bischofsdhron, Bitburg, Blankenrath, Burgbrohl, Carden, Clausen, Cochem, Conz, Daun, Dillingen, Ehrang, Ehrenbreitstein, Engers, Gerolstein, Hermeskeil, Hillesheim, Illingen, Irrel, Kaisersesch, Kelberg, Kirchen, Koblenz, Kreuznach, Kyllburg, Linz, Manderscheid, Mayen, Merzig, Münstermaifeld, Neuerburg, Obergondershausen, Oberkail, Ottweiler, Perl, Piesport, Prüm, Remagen, Ruwer, Saarbrücken, Saarburg, Saarloiis, Schweich, Simmern, Sobernheim, Sulz_bach, St. Goar, St. Wendel, Trier, Völklingen, Wadern, Wad gassen, Waxweiler, Wittlich, Zell; and furthermore, through the parishes of Halîsclilag, Ormont, Steffeln with the vicars of Jünkerath and Schüller.

4. A new Province of Vratislaviensis will be formed from the Church of Vratislaviensis, to be raised to the metropolitan dignity, from the suffragan dioceses of Berolinensi, newly erected, and Varmiensi, and also from the suffragan praelature "nullius" of Schneidemühl, also newly erected. The Diocese of Vratislaviensis will retain its territory, except for that part which has already been attributed to the Apostolic administration of Berolinensi. This cathedral church, hitherto immediately subject to the Holy See, we raise to the rank and dignity of a metropolitan church, and therefore we attribute and assign to it all and singular rights, privileges, and prerogatives that belong to other metropolitan sees by law, and we also augment the Archbishops of Vratislaviensis in office with the rights and privileges enjoyed by other Archbishops, together with the faculty to err.

[*Latin ed. p. 38*]

38. Acts of the Apostolic See – Official Commentary: The mitre and stole, to be carried before him and used according to the norms of the sacred canons, are to be bestowed upon him, after this has been requested and granted by the Apostolic See in the sacred Consistory. Furthermore,

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we impose the same burdens and obligations upon the Church of Breslau and its Ordinary as are incumbent upon the other metropolitan sees and their Ordinaries throughout the world. Moreover, we elevate the cathedral chapter of Breslau, extolling its chapter and dignity, and we grant to it the metropolitan rank, bestowing upon it the honors and prerogatives pertaining to metropolitan chapters by law, suppressing the place which until now had been reserved for the Prefect of St. Hedwig in the city of Berlin. One of the canons shall be chosen for the honor of being a master among the clergy in the theological faculty, which exists within that archdiocese of Breslau.

2) Furthermore, we suppress the Apostolic Administration of Berlin, and from its territory we erect a new diocese of the same name, which we declare to be a suffragan of the metropolitan Church of Breslau, and we subject its current bishops to the metropolitan jurisdiction of the Archbishop of Breslau. We establish the episcopal seat of this diocese in the city of Berlin, and therefore we raise it to the status of a city episcopal see. We place the episcopal chair in the church of St. Hedwig, which exists there, and therefore we extol that church to the rank and dignity of a cathedral church, and for this reason we grant to it and to its current bishops all the rights and privileges with which other cathedrals and their bishops are endowed, and we subject them simultaneously to the burdens and obligations which pertain to cathedral churches and their bishops by law. In the same church of St. Hedwig, we erect a cathedral chapter, which shall consist of one dignity, that is, a Prefect, five titular canons, one canon for honor, and four vicars. This chapter shall enjoy rights, insignia, and privileges, and shall be subject to the obligations established by law.

3) The diocese of Warmia shall be formed from the following deaneries: Allenstein, Braunsberg, Christburg, Elbing, Guttstadt, Heilsberg, Marienburg, Masuren I, Masuren II, Mehlsack, Rössel, Samland, Seeburg, Schuchm, Tilsit, Wartenburg, Wormditt, and also Pomesania, whose territory we assign to the diocese of Warmia, and therefore, by this very act, the Apostolic Administration of that territory ceases. We constitute this diocese of Warmia, which has hitherto been immediately subject to the Apostolic See, in the future as a suffragan of the metropolitan Church of Breslau, and we subject its current bishops to the metropolitan jurisdiction of the Archbishop of Breslau. The cathedral chapter of the diocese of Warmia, which exists in the city of Frauenburg, shall in the future be constituted with two dignities, namely, a Prefect.

[*Latin ed. p. 39*]

39. The acts of Pope Pius XI and the Dean, along with six titular canons, four honorary canons, and four vicars.

4. Furthermore, by these present letters, we erect a new "nullius" territorial prelature, which we wish to be called the Prelature of Schneidemühl.

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We constitute it as a suffragan of the metropolitan Church of Breslau for the time being; and we place its Prelate under the metropolitan jurisdiction of the Archbishop of Breslau. The territory of this new prelature will consist of the remaining western parts of the archdioceses of Gnesen and Posen, and the diocese of Culm, namely, the deaneries of: Betsche, Bomst, Deutsch Krone, Flatow, Fraustadt, Lauenburg i. Pomm., Schlochau, and Schneidemühl. With this new prelature thus erected, the Apostolic Administration under which these deaneries have hitherto been, ceases to exist by its very nature.

5. The new ecclesiastical province of Paderborn will encompass the Church of Paderborn, which is to be elevated to the metropolitan grade as indicated below, and the suffragan sees of Fulda and Hildesheim.

6. We raise the Cathedral Church of Paderborn, which has hitherto been a suffragan of the Church of Cologne and subject to its metropolitan jurisdiction, as mentioned above, to the metropolitan grade and rank, with all rights, privileges, prerogatives, honors, and insignia, as well as burdens and obligations that properly belong to metropolitan Churches, and to their Archbishops for the time being. Therefore, we grant to the Archbishop of Paderborn the right to carry the cross before him and to use the pallium, according to the established norms for saints, after this has been requested and obtained in the Consistory.

7. The territory of the Archdiocese of Paderborn will be formed from the following deaneries: Anröchte, Arnsberg, Attendorn, Beverungen, Bielefeld, Bigge, Bochum, Borgentreich, Brakel, Brilon, Büren, Castrop-Rauxel, Delbrück, Dessau, Detmold, Dortmund-Altstadt, Dortmund-Nordost, Dortmund-Süd, Dortmund-West, Egeln, Eisleben, Elspe, Gehrden, Gelsenkirchen, Geseke, Hagen (except for the parish of Langerfeld), Halberstadt, Halle, Hamm, Hattingen (excluding the parish of Küpferdreh), Herne, Höxter, Iserlohn, Kamen, Letmathe, Lichtenau, Magdeburg, Marsberg, Medebach, Menden, Meschede, Olpe, Oschersleben, Paderborn, Paderborn, Bietberg, Büthen, Salzkotten, Siegen, Soest, Steinheim, Stendal, Sundern, Waldeck, Wanne-Eickel, Warburg, Wattenscheid, Werl, Wiedenbrück, Witten, Wittenberg, and Wormbach.

8. Furthermore, we raise the Chapter of the Cathedral of Paderborn to the honor and dignity of a metropolitan Chapter, with all rights, prerogatives, and privileges that are proper to metropolitan Chapters.

[*Latin ed. p. 40*]

Acts of the Apostolic See - Official Commentary 46 2) The Diocese of Hildesheim, hitherto immediately subject to the Apostolic See, we constitute as a suffragan of the Metropolitan Church of Paderborn, and we declare its current prelates subject to the metropolitan jurisdiction of the Archbishop of Paderborn. The territory of this diocese comprises the deaneries of: Bockenem, Borsum, Braunschweig, Detfurth, Duderstadt,

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Förste, Gieboldehausen, Goslar, Gronau, Hannover, Harburg, Hildesheim, Lindau, Nörten, Peine, Verden; the parish of Einteln, and the vicarages of Obernkirchen and Bad Nenndorf. The cathedral chapter of this diocese shall henceforth consist of five titular canons. 3) The Diocese of Fulda, hitherto subject to the ecclesiastical province of Freiburg, we withdraw from the metropolitan jurisdiction of the Church of Freiburg, and we constitute it as a suffragan of the Metropolitan Church of Paderborn, and we subject its current prelates to the metropolitan jurisdiction of the Archbishop of Paderborn. The Diocese of Fulda included the deaneries of: Amöneburg, Beuren, Bischoferode, Eiterfeld, Erfurt, Fritzlar, Fulda, Geisa, Grossenlüder, Hanau, Heiligenstadt, Hilders, Hünfeld, Kassel (excluding the parish of Rinteln with the vicarages of Obernkirchen and Bad Nenndorf), Kirchworbis, Küllstedt, Lengenfeld, Margretenhaun, Neuhof, Nordhausen, Orb, Rustenfelde, Salmünster, Weimar, Weyhers, Wiesenfeld; and also the places of Bergen-Enkhein and Bischofsheim. The cathedral chapter of this diocese shall henceforth be established with five titular canons. Therefore, having made the aforementioned dispositions, we entrust the execution of all these matters to the venerable brother Caesar Orsenigo, Archbishop of Ptolemais in Libya, Apostolic Nuncio in the German Republic, granting him, for this purpose, the necessary and appropriate powers, including the power to delegate any person in ecclesiastical office to carry out the aforementioned actions, and to pronounce a definitive judgment on any difficulty or opposition that may arise in the course of execution, and with the obligation to send to the Sacred Congregation of the Consistory, within six months from the date of receipt of these letters, an authentic copy of the completed execution. Furthermore, these letters, drawn up in triplicate, contain, in addition to what has been stated, a provision that nothing, whether it be that someone whose interests are involved, or those who presume to have an interest, has not been heard, or has not agreed to the foregoing, even if they are worthy of express and individual mention, shall ever be noted, impugned, or brought into controversy for any reason whatsoever, including any substantial and unforeseen defect, but that these letters shall always be considered valid and effective, emanating from full knowledge and authority, and shall always have and obtain their full and complete effect.

[*Latin ed. p. 41*]

The acts of Pope Pius XI, and all those to which they pertain, must be observed inviolably; and if, by anyone, with any authority, knowingly or unknowingly, it should happen that they are violated, we will and do decree that they are entirely null and void, and will be so forever. We also decree that these Letters, whether copied or printed, but bearing the public mark of someone's hand, and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same credence as if

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they were presented or shown in their original form. Notwithstanding any rules established in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, or anything else contrary to these. No one is permitted to infringe upon or contradict these our Letters of division, assignment, erection, elevation, concession, statute, derogation, mandate, and will. But if anyone, with presumptuous audacity, should dare to attempt this, let him know that he will incur the wrath of the Almighty God, and of the blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty, on the thirteenth day of the month of August, in the ninth year of Our pontificate.

FR. ANDREAS CARD. FRÜHWIRTH,

Chancellor of the Holy See.

FR. R. C. CARD. ROSSI,

Prefect of the Congregation of the Consistorial Secretariat,

Secret of the Holy See,

Protonotary Apostolic.

Bianchi Cagliesi,

Protonotary Apostolic.

Plumbi Bey. in Cane. Ap., vol. XLII, n. 60 - M. Riggi.

APOSTOLIC LETTERS CONCERNING THE TERRITORY DETACHED FROM THE APOSTOLIC VICARIATE OF MARIANNHILL TO FORM THE APOSTOLIC PREFECTURE OF UMTA.

PIUS PP. XI

For the perpetual memory of this matter.

— In order to further the increase of the faith, the Apostolic Delegate for Southern Africa, with the consent of the Ordinary of the Apostolic Vicariate of Mariannhill, recently...

[*Latin ed. p. 42*]

The Acts of the Apostolic See – Official Commentary requested that the apostolic vicariate of Mariannhill, due to its excessive size, be divided into two parts, each with its own pastors. Following in the footsteps of Our Predecessors, who constantly and diligently cared for matters that would serve the explored Christian people, We considered it fitting to grant such requests with benevolence. Therefore, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge

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of the affairs of the Sacred Congregation for the Propagation of the Faith, by Our apostolic authority, and by the tenor of the present document, We separate the southern region from the territory of the aforementioned apostolic vicariate of Mariannhill, and We establish a new apostolic prefecture, which We name Umtata, entrusting it to the care of the Fathers of the Mariannhill Institute, for Our and the Holy See's well-being. The territory of the new apostolic prefecture of Umtata shall henceforth be that which lies to the south of the line that begins at the mouth of the St. Johns River, follows the course of that river, then the course of the Tina River, up to the boundaries of the Mount-Fletcher district, the eastern boundaries of that same district to the Kenira River, and the course of that river up to the boundaries of the apostolic vicariate of Basutoland. We have decreed this, declaring that the present document shall always remain firm, valid, and effective, and shall fully produce and obtain its intended effects, and that it shall fully support those to whom it applies or may apply; and that it shall be duly judged and defined, and shall be declared void from now on and null, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the thirtieth day of the month of March, in the ninth year of Our pontificate. E. CARD. PACELLI, Secretary of State. II. THE APOSTOLIC PREFECTURE OF CAQUETA IS ESTABLISHED AS AN APOSTOLIC VICARIATE. PIUS PP. XI For the perpetual memory of the matter. – Following in the footsteps of Our Predecessors, We strive, when the opportunity arises, to establish those things that appear to contribute to the growth of the Faith and the honor of religion. Therefore, in the apostolic prefecture of Caqueta, within the boundaries of the Republic of Colombia, at this time,

[*Latin ed. p. 43*]

Acta Pii PP. XI 43 Our Christian brethren have seen such a remarkable increase in the growth of the Christian name, that in order to provide more effectively for the good of the faithful in that place, We decree that the Prefecture itself be erected into a proper Apostolic Vicariate: Having carefully and diligently considered all aspects of the matter with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, We enact and decree the following. Namely, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of these present Letters, We erect the Apostolic Prefecture of Caqueta, constituted with its present boundaries, into an Apostolic Vicariate, to be called by the same name, Caqueta. And We wish that this new Apostolic Vicariate of Caqueta be entrusted with the care of an Ordinary Bishop. These things We decree, declaring that these present Letters shall always remain firm, valid, and

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effective, and shall have and obtain their full and complete effect; and that they shall most amply suffice and be sufficient for those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the thirty-first day of the month of May, in the year 1930, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State. III. THE BOUNDARIES ARE ESTABLISHED BETWEEN THE APOSTOLIC VICARIATE OF THE WESTERN DISTRICT OF THE CAPE OF GOOD HOPE AND THE APOSTOLIC PREFECTURE OF THE CENTRAL DISTRICT. PIUS PP. XI For the perpetual memory of this matter. — From this Chair of St. Peter, which We hold by divine right, We turn Our gaze, for the sake of Our office, to all regions of the Christian world, and, with paternal and solicitous care, We deliberate and decide upon what appears to be conducive to the better administration of sacred affairs. Guided by this counsel, when the venerable Apostolic Delegate for Southern Africa reported to Us that the Catholic cause in the territory of the Apostolic Vicariate of the Western District of the Cape of Good Hope could not grow due to a lack of priests...

[*Latin ed. p. 44*]

From the Apostolic See – Official Commentary 44: The aforementioned Delegate, while expressing the wishes of the Ordinary vicariate, requested that a portion be separated from the aforementioned mission, to be attached to the neighboring prefecture of the Central District of the Cape of Good Hope: We have considered it fitting to grant these wishes with a willing heart, especially since the proposed division and annexation, presented by the venerable Brother Francis Hennemann, Ordinary of the Central District prefecture, meets with our approval. After due deliberation with our venerable Brothers, Cardinals entrusted with the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by our own initiative and with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the tenor of the present document, we separate and detach ten civil provinces, namely Worcester, Tulbagh, Ceres, Swellendam, Riversdaie, Montagu, Robertson, Laingsburg, Sutherland, and Ladysmith, which until now belonged to the Apostolic Vicariate of the Western District of the Cape of Good Hope, from said vicariate, and we attach them to the Central District prefecture of the Cape of Good Hope. We declare, command, and ordain that these present documents shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall be most amply observed by those to whom they pertain, now and in the future;

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and that it shall be considered and declared to be rightly judged and defined, and to be null and void from now on, if anything contrary to these should be attempted by anyone, with or without authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of June, in the year 1837, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State. IV. TEMPLE OF THE BLESSED VIRGIN MARY, MOTHER OF GRACES, IN THE DIOCESE OF SEGNA, WITH THE TITLE OF HONORARY BASILICA MINOR. PIUS PP. XI. For the perpetual memory of the matter. – In the Diocese of Segna and Modruš, within the boundaries of Fismes, there exists, in a place commonly called Trsat, a sanctuary dedicated to the Blessed Virgin Mary, Mother of Graces, Tersactense, whose history is...

[*Latin ed. p. 45*]

The history of the sanctuary of the 45 Blessed Virgin Mary of Loreto is closely linked to the acts of Pope Pius XI. It is said that, formerly, the sacred shrine of Loreto blessed the land of Tersac only through its presence for three years; and therefore, from the thirteenth century, faithful from Croatia have flocked to that place. Our predecessor, Pope Urban V, in order to provide solace to the spiritual needs of that people, sent a pious image of the Blessed Virgin, which, renowned for its graces and miracles, is venerated with great devotion by all, and which the Cardinal Mark Anthony Barbarigo of Eichstätt solemnly adorned with a golden crown. The sanctuary, which, conspicuous for its antiquity, is adorned within with marble altars and works of art, has been entrusted for many centuries to the fathers of the Order of Friars Minor of the province of Croatia of Saints Cyril and Methodius; and these fathers, with uncommon diligence and care, perform the divine offices with due splendor in that place, striving to meet the countless spiritual needs of pilgrims, and to foster and promote devotion to the Mother of God in every way. Therefore, it is not surprising that the superior of the Minorite province of Croatia addressed us with humble and heartfelt prayers, so that we might adorn the sanctuary of Tersac with the honors and privileges of a minor basilica, so that the devotion of the people, especially of Yugoslavia, to the Virgin of Graces of Tersac might increase more and more. We, however, since several of Our predecessors have already honored the sanctuary of Marano with various privileges, which at one time were also enriched with precious gifts by emperors, and furthermore, since we have learned that the prayers of the aforementioned Provincial Superior of the Minorites are abundantly supported by the prayers of Our Apostolic Nuncio in Yugoslavia, and by the Bishops of Segna and Modruš, and by the General Procurator of the Order of the Minorites, and finally by the Prefect of the civil authority of the city in whose territory the sanctuary is located, we have deemed it

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right and willing to grant the aforementioned requests. Therefore, having heard our beloved son, the Cardinal presiding over the Congregation for Sacred Rites, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present letters, and forever, we adorn the church or sanctuary of the Blessed Virgin Mary, Mother of Graces, of Tersac, within the dioceses of Segna and Modruš, entrusted to the fathers of the Order of the Friars Minor, with the title, honors, and privileges of a minor basilica, according to the decrees and custom. We grant this, decreeing that these present letters shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that they shall fully suffice, now and in the future, for those to whom they pertain, or may pertain; and that they shall be duly judged and defined; and that whatever is contrary to this shall be null and void from now on.

[*Latin ed. p. 46*]

Acts of the Apostolic See - Official Commentary 46, should it happen that anyone, by any authority, knowingly or unknowingly, attempts to alter this. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of July in the year 1930, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State.

TO THE APOSTOLIC VICARIATE: THE APOSTOLIC PREFECTURE OF MATADI IS RAISED.

PIUS PP. XI

For the sake of future remembrance.

We, to whom the Most High has entrusted the care of His sheep, look to the safety of the Christian flock in carrying out this divine office, and, since it appears that this requires a happy increase, we diligently consider the increase in the number of pastors, and the vigilant care of that flock. With this in mind, since in the Apostolic Prefecture of Matadi in the Belgian Congo, entrusted to the Fathers of the Congregation of the Most Holy Redeemer, the cause of the Catholic faith has begun to experience, in these recent years, a great increase, not only in the number of the faithful and catechumens, but also in the number and usefulness of the works undertaken, and it seems opportune to raise it to an Apostolic Vicariate; We, having considered this matter with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and having carefully considered all things, We have decided as follows.

Therefore, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, We raise and establish the Apostolic Prefecture of

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Matadi in the Belgian Congo to an Apostolic Vicariate. We will, We order, We decree that these present documents shall remain forever valid and effective, and shall have their full and complete effect; and that all to whom they pertain shall observe them now and in the future; and that it shall be rightly judged and determined, and that anything to the contrary, attempted by anyone, by any authority, knowingly or unknowingly, shall be null and void from now on. Notwithstanding any contrary provisions.

Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-third day of July in the year 1930, in the ninth year of Our Pontificate.

E. CARD. PACELLI, Secretary of State.

[*Latin ed. p. 47*]

47. The acts of Pope Pius XI state that a portion of the territory formerly belonging to the Apostolic Vicariate of Changsha in China will become the Apostolic Vicariate of Hengchow. POPE PIUS XI, for the sake of posterity. – From this Chair of Saint Peter, which we hold by divine right, we turn the eyes of our mind to all regions of the Christian world, and, with diligent study, we determine what may be done for the benefit of the faithful and what may better promote the sacred cause, intervening with our supreme authority. Guided by this wise counsel, when a beloved son, Bonaventura Marrani, Minister General of the Order of Friars Minor, together with the venerable Father John Mondami, of the aforementioned Order of the Friars Minor, titular Bishop of Synaitana and Apostolic Vicar of Changsha, earnestly requested that, for the increase of religion and for the greater good of souls, a portion of the aforementioned Vicariate of Changsha be separated from the care of his own Order, which extends widely and is populous, and that it become of its own jurisdiction: We, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, and especially heeding the recommendation of our venerable brother Gelsi Costantini, titular Archbishop of Theodosiopoli, Apostolic Delegate in China, readily and willingly agreed to grant this request. Therefore, by our own motion and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the tenor of the present letters, we separate or dismember from the Apostolic Vicariate of Changsha the territory comprising the civil prefectures of Hengchow, Leyyang, Thanguin, Chengsien, Ichang, Koeigang, Koeitong, Scinnin, Yungscin, Nganjen, and Liusien; and we erect this separated and detached territory into an Apostolic Vicariate of its own jurisdiction, which we name the Apostolic Vicariate of Hengchow, and we entrust it to the care of the praised Order of the Friars Minor, for our own and for the good pleasure of the Holy Apostolic See. These things we will, we decree, we establish, declaring these present letters to be firm, valid,

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and efficacious, and we will that they forever remain and endure, and that they have and obtain their full and complete effect; and that they be, and may be, most amply efficacious for those to whom they pertain, now and in the future.

[*Latin ed. p. 48*]

Acts of the Apostolic See – which are to be considered and defined with all due right; and which are to be rendered null and void from this moment and are to be declared invalid if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-third day of the month of July, in the year 1930, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State. LETTER I TO THE MOST REVEREND FATHER, THE MOST REVEREND PETER FELICI, ARCHBISHOP TITULAR OF CORYNTH, AND ALSO APOSTOLIC NUNCIO AT THE DEPUTY LEGATION TO THE CHILEAN REPUBLIC, CONCERNING THE UPCOMING EUCHARISTIC CONGRESS.

Most Venerable Brother, health and the apostolic blessing.

In these difficult times, in which human society is beset, there is nothing more pleasing to Us than to learn that Christ, the King, is being worshipped with ever greater devotion in some place, and that those trembling peoples, to whom the world cannot give the most desired peace, are imploring Him mystically in the altar where He lives. Therefore, with a most joyful heart, We learn that a Fifth Eucharistic Congress is about to be celebrated in that most noble Republic, and in Valdivia, a city which We ourselves recently raised to the dignity of an episcopal see. This is a clear sign of the prudence with which these sacred Pastors are concerned for the salvation of souls. And We greatly praise their intention to promote the study of catechesis at the Congress; for since there is so great ignorance among the people concerning eternal things, it is the duty of all to strive to ensure that not only children and young people, but also people of every order and age, learn the Catholic doctrine. From this, as from a most blessed fruit, Christian piety will flourish among the people, and the practice of frequent reception of the Eucharist will increase. And may all the faithful more often respond to the sweet voice of Jesus Christ and approach the sacred assembly; for from this comes true divine charity, from this comes the perfect union of souls, from this comes the protection and strength against human frailty, and from this, finally, comes all Christian life. Therefore, as is evident, matters of great importance will be discussed at this Congress. Wherefore, since We ourselves...

[*Latin ed. p. 49*]

We desire only to participate in the events of Pope Pius XI, and through these letters, we declare you, venerable brother, Our Apostolic Legate, so

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that, in Our name and authority, you may preside over the Eucharistic Congress and the ceremonies; indeed, we are fully confident that, through your piety and dedication, you will contribute greatly to the successful outcome of this endeavor. There is no doubt that the congress will be most celebrated, both by the presence of the sacred prelates and by the frequent attendance of illustrious and pious men. We earnestly pray to God for opportune assistance for the congress, for whose glory it is being held. Furthermore, in anticipation of heavenly gifts and as a sign of Our paternal benevolence, We impart to you, venerable brother, and to all the bishops and those who will participate in the congress, Our most loving apostolic blessing in the Lord, confirming the indulgences, privileges, grants, and dispensations which We granted through Apostolic Letters on the 5th day of March in the year 1924.

Given in Rome, at Saint Peter's, on this 25th day of November in the year 1930, in the ninth year of Our pontificate.

PIUS XI

[SEAL]

TO THE MOST REVEREND MONSIGNOR D. JULIUS ZICHY, ARCHBISHOP OF COLOCENSEM, AND ALSO TO THE REVEREND FATHER, CELEBRATING HIS FIFTIETH AND TWENTIETH ANNIVERSARY OF EPISCOPAL ORDINATION.

PIUS XI

Venerable brother, greetings and Our apostolic blessing.

Since the year is approaching in which you will celebrate your fiftieth and twentieth anniversary of being raised to the episcopal dignity, We have been informed that all desire that We join in the public expressions of joy that will be offered to you. We are pleased to do so through these letters; not only to satisfy those who are witnesses to your pious virtues in the two dioceses which you have subsequently undertaken to govern, but also to demonstrate, in this most excellent opportunity, Our paternal benevolence towards you.

Indeed, We know well that you strive with great dedication to put into practice the directives of the Apostolic See, and that you possess exceptional prudence in fulfilling the duties of a good pastor for the salvation of souls. Therefore, while we heartily congratulate you on this joyous occasion, we pray to God that, as is most desirable for a pastor, you may see all those who are in your flock strive among themselves in virtue, and that they may experience your care and love as long as life permits, and that this may continue for many years.

That this may bear even greater fruit, for the glory of God and the benefit

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of souls, We grant you...

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary, so that, after the solemn sacred rite has been completed, with Our blessing imparted in Our name to those present, We grant them full remission of their sins, according to the customary conditions of the Church. And as a witness to the heavenly gifts and to Our paternal charity, We impart to you, venerable brother, and to the entire clergy and people entrusted to your care, Our loving apostolic blessing in the Lord. Given in Rome, at Saint Peter's, on the tenth day of the month of December, in the ninth year of Our Pontificate. PIUS PP. XI.

ADEMUMP. D. BASILIUMS | R. E. CARDINALEM POMPILJ, EPISCOPUM VELITERNUM ET EUMDEMQUE URBIS VICARIUM ET SACROSANCTAE BASILICAE LATERANENSIS ARCHIPRESBYTERUM, QUINQUAGESIMO APPETENTENATALI SACERDOTII EIUS.

PIUS PP. XI. Venerable brother, Our greetings and Our apostolic blessing.

— In this mortal life, so full of troubles, it so happens through the goodness of God that sometimes men are comforted, so that, being refreshed and strengthened, they may continue to perform their duties with greater confidence. This happy event will soon occur to you; for you will soon be celebrating the happy memory of that day, when, fifty years ago, with a fervent heart, you offered the first Host to the Divine Majesty. Indeed, from the very beginning of your priesthood, the flame of piety seems to have blossomed forth, by which, burning with zeal, you have ennobled the entire course of your life. For, scarcely having begun your priesthood, you began to devote your efforts to the Roman Congregations, where you were seen not only to excel in a certain prudence and in the knowledge of the law, but also, although engaged in so many affairs and studies, you did not cease to perform the sacred ministry, actively seeking the eternal salvation of your neighbors. And so, with great skill in ecclesiastical matters, you were deservedly chosen first among the most distinguished of the Fathers in the College of Cardinals, and then appointed Cardinal Vicar of the City. Indeed, at that time, your outstanding virtue shone forth most brightly, in that vast field of labor. For no one is ignorant of how much you strove to restore the sacred discipline among the clergy and to renew the practice of Christian piety among the people, both in the City and in the diocese of Veliternum, which was also later entrusted to you. And this is especially due to you, namely, that you devoted your efforts and thoughts to increasing the number of priests, through a work established for this purpose, by which, as they say, ecclesiastical vocations are promoted; and also that you,

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with paternal care,

[*Latin ed. p. 51*]

From the Acts of Pope Pius XI, 51: With a certain insistence and diligence, you have ensured that all those called by the Lord would be thoroughly instructed in doctrine and properly prepared, until that day when you could joyfully lay your hands upon them for the performance of sacred duties. Nor did you neglect, according to your prudence and experience, to be of service to the entire governance of the Church, diligently working in the Councils of the Roman Curia, together with the other Cardinal Fathers; so that it can be said that you have spent almost the entire span of your priestly life closely associated with the Roman Pontiff, either by serving Our Roman Curia or by fulfilling the duties of Our Vicar in the Roman diocese. Therefore, we are truly delighted with you in this happy event; and since your praise holds such a high and illustrious place in the eyes of all, especially the Romans, it is entirely fitting that We ourselves should precede this chorus of congratulations to you. Moreover, as We have gladly learned, you will celebrate this feast in Our Cathedral Basilica of the Lateran (in which you yourself were raised to the honor of the priesthood and where you today exercise the office of archpriest), and so that it may be more splendid and contribute to the salvation of souls, We grant that on this solemn day, while performing sacred duties, you may bless the Roman clergy and people, whom We hold most dear, and who, as a crown, will certainly be present with you at that time, in Our name and authority, offering them full and deserved forgiveness, according to the established conditions of the Church. In the meantime, as a witness to the divine work of reconciliation and also to Our particular benevolence, may the apostolic blessing be bestowed upon you, venerable brother, which We impart to you with the greatest affection in the Lord. Given in Rome, at Saint Peter's, on the fifteenth day of the month of December, in the ninth year of Our pontificate. PIUS XI.

[*Latin ed. p. 52*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

PROVISION FOR CHURCHES

Most Holy Father Pius X, by the divine Providence of God, Pope, having issued successive decrees of the Sacred Consistory, has provided for the

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following churches, each now having a new pastor:

January 2, 1931. – To the titular episcopal Church of Bosa, he appointed the Reverend Father John Tihen, formerly Bishop of Denver.

January 3. – To the titular episcopal Church of Cartenn, he appointed the Reverend Berthold Bühl, O.F.M., whom he designated as the Apostolic Vicar of Chiquitos.

January 13. – To the cathedral Church of Meißen, he appointed the Reverend Conrad Gröber, Secretary of his Holiness, and also made him a canon of the metropolitan Chapter of Freiburg.

January 16. – To the titular episcopal Church of Croëns, he appointed the Reverend Chrysanth Luque, parish priest of Guacétà, whom he designated as an Auxiliary to the Reverend Edward Maldonado Calvo, Bishop of Tunja.

January 23. – To the titular episcopal Church of Thasus, he appointed the Reverend Francis Wall, General Vicar of the archdiocese of Dublin, whom he designated as an Auxiliary to the Reverend Edward Joseph Byrne, Archbishop of Dublin.

January 30. – To the titular episcopal Church of Ruspae, he appointed the Reverend Alde, a master at the Seminary of Saint-Hyacinthe, whom he designated as an Auxiliary to the Reverend Fabian Zoelli Decelles, Bishop of Saint-Hyacinthe.

SACRED CONGREGATION FOR THE ORIENT

NOTIFICATION

It is declared that a certain person, named Dominic Cherusseri, from the region of India, dismissed from the Syro-Malabar Congregation of the Discalced Carmelites, has no faculty to collect offerings for Masses, nor to solicit money. He has, at times, used the following address for his domicile: "Catholic Mission House, Puthupilly, Kottayam P.O., Travancore, South India"; and at other times: "The Reverend Father Dominic T.O.C.D., St. Joseph Monastery, Mannanam P.O. - Travancore, South India."

[*Latin ed. p. 53*]

The Sacred Congregation of Rites, Viterbo. Regarding the Beatification and Canonization of the Servant of God, Michaelangelo, a priest belonging to the Clerics Regular of the Most Holy Cross, professed in the Order of St. John the Baptist, and of the Congregation of the Holy Cross and Passion of Our Lord Jesus Christ. A question is raised: Should a Commission be appointed for the introduction of the cause, in this case, and to what effect?

It has been wonderfully arranged by the merciful design of God that, while deceptive science and the corruption of morals opened the path away from the Christian life for many in the eighteenth century, men

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arose who would confront these evils, proclaiming Jesus Christ and the crucified Christ through word and the sanctity of their lives, and who would gain countless souls for Him. Among these, in Italy, St. Theophilus of Cortona holds a prominent place, recently added to the list of saints, as does St. Leonard of Port Maurice, both belonging to the esteemed Order of the Minor Observants, as well as Blessed Anthony Baldinucci of Siena, the Venerable Bartholomew Dal Monte, a priest of the secular clergy, and many others.

However, particular mention is due to St. Paul of the Cross, the founder of the Congregation of the Clerics Regular of the Holy Cross and Passion of Our Lord Jesus Christ, who, while he lived, brought forth abundant fruit for the good of souls, and whose influence is felt throughout the world. A brother of this great man was the Servant of God, John Baptist of St. Michael the Archangel, the second of sixteen children born to Lucas Danei and Anna Maria Massari, who were outstanding in their virtue and piety. John Baptist was born in the diocese of Aquensi, in the town of Ivadae, in the month of April, in the year of Our Lord 1695, and was baptized on the seventeenth day. He was educated in the liberal arts, first at home, and then at Castellatii. The Blessed Virgin saved him from certain death when, while he was with his brothers, they were about to be drowned in a river, into which they had fallen due to the collapse of a bridge. The enemy of the human race left no stone unturned to tempt John Baptist, who was a staunch opponent of him, with terrible temptations, and to lead him astray. But the holy young man,

[*Latin ed. p. 54*]

§i The Acts of the Apostolic See – Official Commentary, invoked in the Holy Name of Jesus, proved victorious; however, having endured a physical struggle, like another Jacob, albeit for a different reason, he remained somewhat infirm for the rest of his life. At the age of twenty-five, Paul, desiring to follow an eremitical and austere life, joined him. A wonderful harmony of spirits, in contempt of worldly things, in fostering piety, in prolonging prayers for many hours, in penances, by which they mortified their bodies, and in constant meditation on the Passion of Christ, so bound these brothers together that they thenceforth led a life of perpetual union. Clothed in the sacred habit, as a brother, by the Alexandrian Bishop, and with his brother, he led a eremitical life near Castellatium for a time. Afterwards, having visited Mount Argentario, Caietae, and Troiae in Apulia, they remained in the City. The care of the sick, who were in the hospital of St. Gallicanus, was entrusted to them, and on June 7th, 1727, both were promoted to the priesthood by the Supreme Pontiff Benedict XIII. They went to Mount Argentario, which St. Paul called the mountain of sanctification, where they devoted themselves to prayer, the most severe penances, fasts, and the reading of the Holy Scriptures. There, St. Paul, with the help of a

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brother, laid the foundations of the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, and he added members, to whom he granted authority by the Pope Benedict XIII. Inspired by divine zeal, they offered themselves here and there, especially on feast days, to evangelize the people and brought countless souls to the good harvest. Having performed these ministries, they immediately returned to solitude. Both undertook sacred expeditions tirelessly for thirty years and more; John the Baptist « had ascribed to himself the most proper task of providing spiritual exercises to the sacred clergy » (St. Paul, in the necrology of the brother). With the increase of members, new monasteries were founded, among which, in 1744, was the retreat in honor of St. Michael the Archangel, near Yetrallam in the diocese of Viterbo, which John the Baptist led for several years, and then, until his death, he became the first General Consultant of the entire Congregation; offering an example of piety, penance, and apostolic labors. Full of merits, on August 30th, in the year of Our Lord 1765, with his brother, Brother St. Paul, present, having been strengthened by all the Sacraments of the Church, he fell asleep in the Lord in the same retreat at Vetrallam. After the funeral rites were completed, his body was buried there, along with a necrology which had been written by the same St. Paul. The fame of sanctity, which spread far and wide while the Servant of God was alive, did not diminish over time, and still lives on; however, the legal inquiries, for several reasons, were only begun in 1909.

[*Latin ed. p. 55*]

The Sacred Congregation of Rites numbered sixty-five. However, this delay did not greatly harm the cause, since numerous witnesses, both in the ordinary and in the apostolic processes concerning the life and virtues of Saint Paul of the Cross, brother of the Servant of God, testified abundantly concerning his life and virtues as well. Therefore, the following were presented to the Sacred Congregation of Rites: the ordinary process, constructed by the Bishop of Viterbo in 1909, and authentic excerpts from the apostolic and ordinary processes completed in the cause of his Saint, Paul of the Cross. Furthermore, writings approved by this Sacred Congregation on July 18, 1928, were also presented. When all that was required for the introduction of the cause was prepared, the Reverend Father Giles of the Most Holy Hearts, General Postulator of the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, proposed the following question for discussion at the meetings of the Ordinary Section of this Sacred Congregation on December 9, 1930: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. And the Most Eminent and Reverend Fathers, Prefects for the safeguarding of the sacred rites, after hearing the report of the Cardinal Relator, after hearing the voice and written testimony of the Reverend Father D. Salvatore Natucci, General Promoter of the Holy

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Faith, and after considering the postulatory letters of several Cardinals of the Holy Roman Church, Archbishops, Bishops, and citizens of Judea, as well as the moderators of several Orders or religious congregations, after carefully considering all matters, they judged it fitting to write: Affirmative, that is, that the Commission should be appointed, if it pleases the Most Holy [Pope]. After a report on the aforementioned matters was made to the Most Holy Lord Pope Pius XI by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, His Holiness, considering the judgment of the Sacred Congregation to be valid, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, John Baptist of Saint Michael the Archangel, a professed priest of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ – on December 10, 1930.

C. CAED. LAURENTI, Servant of God, Prefect.

L. ffî S. A. Carinci, Secretary.

[*Latin ed. p. 56*]

Acts of the Apostolic See - Official Commentary 56. THE SACRED CONGREGATION FOR CEREMONIAL MATTERS, CONCERNING THE RITES TO BE PERFORMED BY THE MOST REVEREND FATHERS CARDINALS IN ROME, EITHER PUBLICLY OR PRIVATELY. On November 17th, a plenary session of the Ceremonial Congregation was held in the Apostolic Palace at the Vatican, during which the Most Reverend Fathers considered certain questions and doubtful points concerning the interpretation and execution of two decrees issued by the same Sacred Congregation on May 30, 1902, concerning the sacred rites to be performed by the Most Reverend Fathers Cardinals in Rome, either publicly or privately; one of which, addressed to all Most Reverend Cardinals, begins with the words "Dignitatis eminentia"; the other, "Solemnis semper Ecclesiae fuit datum Recto ribus ecclesiarum Urbis." The Most Reverend Fathers of the Sacred Congregation for Ceremonial Matters, in the session mentioned above, held on the 17th of the aforementioned month, completely confirmed what was contained in these decrees, and decreed that they should be observed piously in the future. On December 2, 1930, during an audience granted by His Most Holy Father Pope Pius XI, the Supreme Pontiff, to the Secretary of the same Congregation, after the latter had diligently presented to the Most Blessed Father all that had been decided by the Most Reverend Fathers, His Holiness approved everything that had been established by the Most Reverend Fathers, and ordered that the decree "Solemnis semper Ecclesiae fuit" be communicated to His Most Reverend Cardinal in the City, and that the latter, in turn, should transmit knowledge and guidance of it to all those for whose benefit it might be. Given in Rome, from the offices of the Sacred Congregation for Ceremonial Matters, on December 2, 1930.

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£B I. Card. GRANITOPIGNATELLI DIBELMONTF, Most Reverend Archbishop of Ostia and Albano, Prefect.

II. SB S. B. Nardone, Secretary.

[*Latin ed. p. 57*]

The Sacred Congregation of Ceremonies, 57, states the following in its decree:

"Because of the eminent dignity with which the Most Reverend Cardinals of the Holy Roman Church, advisors to the Supreme Pontiff and members of His august Senate, excel in the Church, it is clearly fitting that a high opinion of them should prevail among the Christian people. Therefore, it is not surprising that many precautions have been taken by law and decree to safeguard their dignity, and that they have been granted, over time, extensive rights, privileges, and honors, both in other matters and especially in those pertaining to the more splendid celebration of the sacred rites by them.

Since our times seem to demand that such majesty suffer no detriment and that it not be diminished by daily use of the ministry, the Sacred Congregation of Ceremonies has deemed it appropriate to propose certain norms for the sake of order, and to present these, along with another decree, to the pastors of the churches of the city, and even to the Most Reverend Cardinals:

1. A Cardinal, invited from the order of priests or bishops, to celebrate a sacred solemnity, or to perform pontifical functions in Mass or Vespers, outside of his own titular church or in some other church in the city, shall not do so unless he has obtained the approval of the Apostolic Master of Ceremonies, and under the following conditions:

1. The reason for inviting the Eminences must be demonstrable, that is, because of the singular and uncommon celebration of some feast day.

2. The extent of the church, for the performance of pontifical functions, must be suitable, especially in the sanctuary, for the proper and convenient execution of the ceremonies; and the church itself must be of a more dignified and distinguished character.

3. The number of sacred ministers and other lower-ranking officials who will assist must be present in accordance with the laws of the liturgy; and each one must properly perform his office. Furthermore, the greater ministers, in the presence of the Cardinal, must be of some dignity in the Church; and the lesser ministers must be at least clerics.

4. The type of music to be used in the sacred action must be approved by the Church. Especially when the Eminence is celebrating a solemnity, no other singing is permitted besides the Gregorian chant, as is customary in the choirs of the Supreme Pontiff and the Most Reverend Cardinals. The singers, in number and skill, must leave nothing to be desired.

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II. The Sacred Congregation of Ceremonies declares that a singular and uncommon celebration of some feast day, as mentioned above, occurs when certain more solemn celebrations are held with great pomp and a large gathering of the people, such as in the first three days of supplication after beatification, or on the eighth day after canonization; and also in some secular commemoration, and similar occasions. If the solemnity is appointed for a triduum, pontifical functions may be performed by the Eminence only on the final day; if it is appointed for eight days, they may be performed three times."

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary. If any Cardinal, on the occasion of a particular feast day, wishes to perform pontifical functions in the church of his title, or if he desires to solemnly assist at the sacred rites there, which is permissible for Cardinals, even Deacons, in their own church, the rectors of the churches must take care to arrange all things and every detail according to the prescriptions mentioned above. III. If a Cardinal is invited to celebrate a private Mass in a public church of the city, whether he be of the order of bishops or priests, or even, with a special privilege, of the order of deacons, he should not accept the invitation unless it has been carefully considered beforehand what the solemnity of the feast day is, what the dignity of the church is, its size and quality; whether all things have been properly prepared and arranged, so that the Cardinal may be received, treated, and attended to with due honor and reverence, while observing all the sacred rites and rules of ceremony to the letter. IV. If a Cardinal is invited to solemnly bless the people with the Most Holy Sacrament, he should not accept the invitation unless he is certain that all things have been prepared and arranged according to the norms described above; that sacred ministers of suitable dignity are present; and that the lower clergy are commendable in number and quality. For novenas, or triduums of supplication, even if more solemn (except in the cases mentioned in n. II), the Cardinals should not attend daily, nor even on the last day, unless the magnitude of the sacred commemoration and the splendor of the arrangements require it. V. Cardinals of the order of bishops or priests should not perform the rite of absolution after a Mass for the dead celebrated by a bishop or priest, in the presence of the deceased body, unless ordered or desired by the Supreme Pontiff. In the absence of the deceased body, they can perform this rite at funerals of the Supreme Pontiff, or of Cardinals, or of Catholic princes; or also when a more solemn commemoration of all the faithful departed is held; or for some distinguished community, or publicly for some lamentable occasion; provided that all that has been said above is observed, regarding the condition of the church, the dignity, expertise, and number of the ministers, and the type of music. VI. In order to prevent Cardinals from introducing anything into other sacred rites or ceremonies

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that is less suitable to their dignity, which has sometimes happened, it is advisable that Cardinals do not accept invitations unless they have been assured by a master of the apostolic ceremonies that everything will be done properly, and that nothing will detract from the Cardinal's dignity. VII. Cardinals who are to celebrate solemnities in public churches of the city should bring with them two noble attendants, besides the caudatarius and the servant customarily dressed in courtly attire. In less solemn ceremonies, they should bring at least one noble ecclesiastical attendant, besides the caudatarius and the servant customarily dressed in courtly attire. All of these things were established and approved by the Holy Congregation of Ceremonies in meetings held in the Vatican buildings, on the 23rd day of the month of May, in the year 1903, and by...

[*Latin ed. p. 59*]

The Sacred Congregation of Ceremonies, having reported the following to His Most Holy Name, Pope Leo XIII, Most Holy Father, has approved and confirmed it on the thirtieth day of the same month and year.

A. CARD. OREGLIA, Prefect of the Sacred Congregation of Ceremonies, from St. Stephen.

L. © S. L. Grabinski, Secretary.

DECREE CONCERNING THE RECTORS OF CHURCHES IN THE CITY.

It has always been the custom of the Church, when performing sacred rites, to use a more splendid ritual at times, so that the external magnificence might strike the minds of men and allow them to better perceive the magnitude of the thing being celebrated. Then truly are the words of the royal prophet fitting to the divine Bride: "The daughters of kings have delighted thee in thy glory. The queen stood on thy right hand, in gilded clothing; surrounded with variety."

However, when the rite is made more solemn, not only the furnishings and ornaments of the church, but also the excellent authority and dignity of those performing the sacred rites, contribute to this. Therefore, more solemn occasions often invite the senior clergy, namely bishops, and less frequently, Cardinals of the Holy Roman Church. The proper decorum for both orders, and especially for the Purple Fathers, has been carefully considered, and their rights, honors, and privileges have been defined, both in general and also in those matters pertaining to the more splendid celebration of certain sacred rites.

However, our times seem to demand that we diligently take care lest the majesty of the sacred ministers be diminished in the eyes of the people through daily use. Therefore, the Sacred Congregation of Ceremonies has decided to establish the following regulations for the rectors of churches in

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the city:

I. Since it is of great importance that the dignity of the Cardinal Fathers be preserved, all rectors of churches in the city are admonished not to invite Purple Fathers too frequently or too easily, even if it concerns more solemn sacred rites.

II. In Masses and in pontifical Vespers, in addition to observing the mind and prescriptions of the Ceremonial Manual, the following conditions must be observed:

1) There must be a just and valid reason for inviting Eminent Cardinals, that is, for the celebration of a particular and uncommon feast.

2) The size of the church, for the performance of pontifical rites, must be appropriate, especially in the sanctuary, so that the ceremonies can be performed properly and conveniently; and the church itself must be of a more dignified and important character.

3) The number of sacred ministers and other assistants who will be performing the duties must be present according to the laws of the liturgy; and each must properly perform his office. And the senior ministers, in the pontifical rites of the Purple Fathers, must be in some way...

[*Latin ed. p. 60*]

I. The dignity of the Church requires that at least clerics be present. Furthermore, a fitting and appropriate number of secular or regular clergy should attend the celebration presided over by the Cardinal.

II. The type of music used in the sacred action must be approved by the Church. In particular, when the Eminent Prelate celebrates the sacred solemnity, besides the Gregorian chant, only singing with voices alone is permitted, as is customary in the choirs of the Supreme Pontiff and the Cardinals. The singers should be commendable both in number and in skill.

III. The Sacred Congregation of Ceremonies declares that a particular and uncommon celebration, as mentioned above, is held when certain solemnities are celebrated with greater splendor and with a large gathering of the people, such as during the first three days of prayer after beatification, or the eight days after canonization; also, in certain secular commemorations, and similar occasions. If the solemnity is for three days, pontifical celebrations by the Eminent Prelate may only be held on the final day; if for eight days, they may be held three times. If any Cardinal wishes to celebrate pontifical Masses on the occasion of a particular feast in his titular church, or if he wishes to solemnly attend the sacred ceremonies there, which is permissible for Cardinals in their own church, the rectors of the churches must take care to arrange everything in accordance with the prescriptions above.

IV. No Cardinal, whether of the order of bishops or priests, or even with

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a special privilege, should be invited to a private Mass in a public church in the city, unless it has been carefully considered what the solemnity is, and how great it is, what the dignity of the church is, its size, and quality; and whether everything has been properly prepared and arranged, so that the Cardinal can be received, treated, and led with the due honor and reverence, while adhering strictly to the prescriptions of the sacred rites and the rules of ceremonies.

V. The same precautions must be observed if a Cardinal is invited to solemnly bless the people with the Most Holy Sacrament. In such a ceremony, to which Cardinals are rarely invited, it is important that the ministers be clerics of some dignity in the Church; while lesser clerics should be commendable both in number and in quality. For novenas or three-day prayers, even if more solemn (except for the cases mentioned in n. III), Cardinals should not be invited daily; and not even on the final day, unless the magnitude of the sacred commemoration and the more splendid arrangements require it. Furthermore, for any solemnities in the churches of the city, the rectors should not invite Cardinals unless they have first consulted with the officials of the Apostolic Ceremonies, or with the prefects or masters.

VI. The rite of absolution, after a Mass for the dead celebrated by a bishop or priest, should not be performed by a Cardinal of the order of bishops or priests, unless when proper funeral rites are being performed for the Supreme Pontiff, or for a Cardinal, or for a Catholic Prince; or even if a more solemn ceremony is being held.

[*Latin ed. p. 61*]

The Sacred Congregation of Ceremonies 61, concerning the commemoration of all the faithful departed; also, concerning any notable community, or a public occasion for some lamentable event, provided that all that has been stated above is carefully observed, regarding the condition of the church, the dignity, expertise, and number of the ministers, and the type of singing. VII. It is not fitting to invite Bishops to pontifical Masses, or Vespers, where there is no adequate reason for true solemnity, or where it has not been carefully considered beforehand, lest, perhaps, the performance of those rites be hindered by the circumstances of the place, or by the condition or insufficient number of the servers. Therefore, the Sacred Congregation warns all and each of the rectors of churches in the city, so that, for the protection of the episcopal dignity, which concerns the splendor and amplitude of the church, which concerns the more solemn observance of the feast, the quality and number of the sacred ministers and other servers, they may suitably adapt to those cases in which they wish to invite a Bishop, either to those sacred solemnities, or even to the celebration of a private Mass, or to bless the people with the Most Holy Sacrament, or to similar occasions. All of these things were established and approved by

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the Sacred Congregation of Ceremonies in meetings held in the Vatican, on the 23rd of May, in the year 1911, and, having been reported to the Most Holy Father, Pope Leo XIII, His Holiness approved and confirmed them on the 30th of the same month and year. A. L. gs s. CARD. OREGLIA, Prefect of the Sacred Congregation of Ceremonies. From St. Stephen. L. Grabinski, Secretary.

[*Latin ed. p. 62*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE SECRETARY OF STATE

I. NOTIFICATION REGARDING THE FUNCTIONS OF THE APOSTOLIC DELEGATE TO CONSTANTINOPLE.

In order to resolve certain doubts that have arisen, it is declared that the functions of the Apostolic Delegate to Constantinople – as explicitly stated in the Apostolic Letters by which he was appointed – are duly exercised and fulfilled in the churches of whatever rite within the entire territory of Turkey.

II. LETTER FROM HIS EMINENCE, THE MOST REVEREND HORATIUS MAZZELLA, ARCHBISHOP OF TARENTUM, AND OTHER BISHOPS OF THE REGION OF PILTEN, TO THE HOLY FATHER.

Most Reverend and Venerable Lord,

The Holy Father has read with great joy the common letter which you, together with the other Bishops of the Region of Pilten, recently sent from your annual meeting. From it, He gladly learned what He already knew: that you are all diligently concerned with the spiritual welfare of your flocks, especially in putting into practice those matters to which the Blessed Father, through recent Encyclical Letters, has urged all Bishops and all the faithful. Therefore, the Blessed Father congratulates you most sincerely on your pastoral diligence, and earnestly implores God to grant you the grace that the decisions made in your meetings, with the help of your clergy and people, may happily bear fruit.

And meanwhile, as a pledge of the divine blessings and a witness to the paternal will of God, the Apostolic Blessing, most lovingly in the Lord, is bestowed upon you, upon the other Archbishops and Bishops of Pilten, and upon the entire flock entrusted to each of you.

Communicating this to you, and through you to the other Bishops of Pilten, I gladly offer these words, with due reverence.

From the Secretary of State, 2 September 1930.

Your most devoted servant,

E. CARD. PACELLI.

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[*Latin ed. p. 63*]

63. *Diarium Romanae Curiae* (Diary of the Roman Curia)

SACRED CONGREGATION OF RITES

Tuesday, January 20th, in the Apostolic Palace at Vatican City, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Eminent and Reverend Cardinals, the Reverend Prelates, and the Theological Consultors, who comprise the aforementioned Congregation, discussed and gave their vote on the question of heroic virtues in the cause of Beatification and Canonization of the Servant of God, Professor Contardo Ferrini.

Tuesday, January 27th, 1931, in the Apostolic Palace at Vatican City, with the participation of the Eminent and Reverend Cardinals and with the votes of the Reverend Prelates and the Theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the question of two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Anthony Mary Claret, Archbishop of St. James of Cuba, and later of Traianopoli, and Founder of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary, which miracles are proposed for the Beatification of the aforementioned Venerable Servant of God.

SECRETARY OF STATE

BY ORDER OF

By letters from the Secretary of State, the Holy Father, Pius XI, happily reigning, deigned to appoint:

September 28th, 1930.

The Most Reverend and Reverend Monsignor Enrico Dante, Substitute of the Sacred Congregation of Rites.

January 1st, 1931.

The Most Reverend and Reverend Monsignor Silvio Fagiolo, Under-Secretary of the Sacred Congregation of the Council.

January 11th, 1931.

Their Eminences, the Reverend Monsignors Carlo Salotti, Vincenzo Santoro, and Amleto Giovanni Cicognani, Consultors of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

January 13th, 1931.

His Eminence, the Reverend Cardinal Raffaello Carlo Rossi, Member of the aforementioned Sacred Congregation.

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His Excellency, the Reverend Monsignor Ernesto Ruffini, Prefect of the Studies of the Athenaeum of the Pontifical Roman Seminary.

[*Latin ed. p. 64*]

64. January 16, 1931. The Reverend Father Agostino Bea, S.J., Consultant of the Pontifical Biblical Commission.

19. His Eminence, the Most Reverend Cardinal Raffaello Carlo Rossi, Member of the Supreme Sacred Congregation of the Holy Office.

30. Their Eminences, the Most Reverend Cardinals Guglielmo Van Rossum and Enrico Gasparri, Members of the Sacred Congregation of Rites.

Their Eminences, the Most Reverend Cardinals Achille Locatelli, Raffaello Carlo Rossi, Giulio Serafini, Members of the Sacred Ceremonial Congregation.

With notes from the Secretariat of State, the Holy Father, Pope Pius XI, happily reigning, deigned to appoint:

Extraordinary Secret Chamberlains to His Holiness:

September 25, 1930.

Most Reverend Enrico Andruscsakevics, of the diocese of Kaschau.

December 4.

Most Reverend Pasquale Micelli, of the diocese of Lech.

January 1, 1931.

Most Reverend Gustavo Serracchioli, of the archdiocese of Bologna.

Most Reverend Stefano Mazanek, of the archdiocese of Cracow.

January 22.

Most Reverend Giuseppe Straka, of the Apostolic Administration of Tirnava.

Most Reverend Giuseppe De Castro (Rome).

Most Reverend Carlo Pejsa, of the archdiocese of Prague.

Most Reverend Giovanni Frank, of the same archdiocese.

Most Reverend Francesco Hrachovec, of the same archdiocese.

Honorary Chamberlains in purple vestments to His Holiness:

December 25, 1930.

Most Reverend Carlo Rizzo, of the diocese of Padua.

Most Reverend Innocente Ferrazzi, of the same diocese.

Most Reverend Giuseppe Bazzarin, of the same diocese.

NECROLOGY

January 21, 1931.

Most Reverend Giuseppe Gross, Bishop of Littomerice.

January 24.

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Most Reverend Gregorio Govrik, Titular Archbishop of Nisibi.

Most Reverend Atanasio Khoriaty, Bishop of Sidon of the Melchites.

January 26.

Most Reverend Edoardo Mac Carthy, Archbishop of Halifax.

[*Latin ed. p. 65*]

Year XXIII - Vol. XXIII, March 5, 1931, No. 3, ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY, ACTA PP. XI, NUNCIUM RADIO-PHONICUM, DAY OF FEBRUARY 12, 1931.

To the entire creation: Following in the secret design of the Most High, we succeed in the place of the Princes of the Apostles, namely those whose doctrine and preaching, by divine command, are destined for all nations and for every creature. And who, for the first time in this very place, can truly enjoy the marvelous Marconi system, we turn to all things and to all people, and, with the help of the Sacred Text, we say: "Hear, O ye heavens, the things I speak, let the earth give ear to the words of my mouth." 2 Hear all you nations, let all who dwell in the world perceive with their ears, both the rich and the poor together. Hear, O islands, and attend, O peoples from afar. 3 To God, and let our first words be: "Glory to God in the highest: and on earth peace to men of good will." 4 Glory, indeed, to God, 5 who has given, in our days, such power to men, that they may truly... (references follow, omitted for brevity).

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - The Commentary, concerning the words at the ends of the earth: "Let your words reach to the ends of the earth; and peace in the earth," 1 where, through that divine Redeemer Jesus, we exercise our ministry, who, coming, preached peace, peace to those afar and peace to those near, 2 reconciling all things in Himself, whether things on earth or things in heaven, 3 through the blood of His cross. 4 To the Catholics: To those who are converted to us, the Apostle commands that we work good for all, especially for those 5 of the household of faith. Therefore, it pleases us to consider first and foremost these, namely, those who, having been received and living within the domestic church and the domestic flock of the Catholic Church, call us by the sweet name of Father, the sacred pastors and the faithful, sheep and lambs, whom all it has been entrusted to us to feed and govern, the Pastor and King of all, Christ. To the Hierarchy: We address you, our colleagues of the Holy Roman Church, Cardinals, Patriarchs, Archbishops, Bishops, Prelates, and Priests, through the various degrees of the hierarchy, as the primary objects of our daily concerns, and as sharers and helpers in those labors. We ask and implore that each one remain in that vocation in which he has been called: 8 "Tend the flock of God which is in your charge, exercising oversight, not as a lord, but as a shepherd;" 7 and that you may worthily walk in your vocation, "feed the

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flock of God which is in you, by the will of God, and watch over it;" 9 so that when the Prince of Shepherds appears, you may receive the unfading crown of glory. 10 Meanwhile, may the God of peace, who brought from the dead the great Shepherd of the sheep, Jesus Christ, our Lord, grant you [peace].

1 Ps. XVIII, 5; Born., X, 18.

2 II Cor., V, 20.

3 Eph., I I , 17.

4 Col, I, 20.

5 Gal., VI, 10.

6 Io., XXI, 15; Matth., X, 19.

7 I Cor., VII, 20.

8 Eph., IV, 1.

9 I Petr., V, 2.

10 I Petr., V, 3.

[*Latin ed. p. 67*]

67 The Acts of Pope Pius XI, as a testament for all eternity, beseech Our Lord Jesus Christ to enrich you in every good thing, that you may accomplish His will, and that He may work in you what is pleasing in His sight through Jesus Christ. To the Religious: Now we address you, sons and daughters of our Order, who, striving for the better gifts, and in faith, with the most holy vows, and in the religious discipline of the entire life, not only observing the precepts, but also conforming to the desires and counsels of the Divine King and Spouse, make the Church of God fragrant with a virginal odor, illuminated by contemplations, strengthened by prayers, enriched by knowledge and doctrine, and daily consumed and increased by the ministry of the word and the works of the apostolate. Therefore, truly partakers of the heavenly and angelic vocation, the more precious the treasure you bear, the more diligently you must apply yourselves, not only to secure your certain vocation and election, but also that in you, as in most faithful and devoted servants, the Heart of the King and Spouse may find consolation and some reparation for the infinite offenses and negligences with which men spurn His unspeakable love. To the Missionaries: Now our mouth is open to you, beloved sons and daughters in Christ, who, through prayer and labor, are engaged in missions to spread the holy faith of Christ and to extend His Kingdom. As the first apostles of the churches, so too are you: made a spectacle in perils, in much patience, in necessities and tribulations; as they, so too are you "Either for Titus, who is my companion and fellow labourer towards you, or our brethren, the apostles of the churches, the glory of Christ." 2Cor 8:23.

6 Hebr., XIII, 20. 1 Cor., XII, 31. 2 Hebr., III, 1. II Petr., I, 10. * II Cor., VI, 11. 1 3 5 7 8 II Cor., I, 10; VI, 4. Hebr., X, 33. II Cor., VII, 23. 8 you who in

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labors, often even in vin-

[*Latin ed. p. 68*]

Acts of the Apostolic See - Official Commentary 68, fighting with swords and in your blood, until death, contending for the good, and confessing the great struggle of faith and passion, you enrich souls and sow the seeds of future Christians. Greetings, valiant soldiers of Christ! But we also greet the indigenous priests and good catechists, the principal fruits and sharers of your labors. Our heart is extended to you all, as many as you are in our episcopal city and throughout the world, faithful; especially to you, who, being established in the laity, labor with us and with our venerable brothers, the Bishops, and with the priests, in the apostolate, just as the first believers, men and women, labored, for which reason the Apostle commends them. 3 You are the people of God, and 4 the sheep of his pasture, you are a chosen race, a royal priesthood, a holy nation, a people acquired for himself. Therefore, let your modesty be known to all men, and whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is of good repute, if there is any virtue, if there is any praise, meditate on these things and practice them, that in all things you may glorify God. To the unbelievers and 7 dissenters, Our thought and Our prayer are also turned to you who are still absent from the faith and unity of Christ. For your sake, we offer prayers and sacrifices to God and to the Lord of all daily, earnestly asking that He may illuminate you with His light and lead you to the sheep who hear His voice, and that He may add you to them, and that there may be one flock and one Shepherd. 1 Timothy, 12; 2 Timothy, 4, 7; Hebrews, 10, 32. 2 Corinthians, 6, 11. 3 Philippians, 4, 3. 4 Psalm 89, 3. 1 Peter, 2, 9. 5 Philippians, 4, 5, 8. 6 1 Peter, 4, 11. 7 John, 10, 16.

[*Latin ed. p. 69*]

From the Acts of Pope Pius XI, addressed to all:

To those who govern: Since we are all debtors, we say especially to those who govern that they should govern with justice and charity, for the building up and not the destruction of society, always remembering that they will render an account to God for their power, in a most severe judgment.

To those who are subject: To those who are subject, we say that they should obey, not as if obeying men, but as obeying God; knowing that he who resists authority resists the ordinance of God; but those who resist incur judgment to themselves.

To the rich: Similarly, we say to the rich and the poor. To the rich, we say that they should consider themselves as ministers of divine Providence, and as custodians and dispensers of its goods, which the very Christ Jesus entrusted to the poor, and from whom the divine Judge will demand more, because they have received more; never forgetting the divine words: "Woe

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to you who are rich!"

To the poor: To the poor, we earnestly exhort them to look to the poverty of Jesus Christ, our Lord and Savior, and to remember the examples and promises of Him, so that they may not neglect the acquisition of spiritual riches; and also, as far as it is permitted to them, to strive for a better condition, commending themselves to God with a good and upright heart, and not extending their hand to iniquity.

References:

1. 2 Corinthians, X, 8.
2. Romans, XIII, 1.
3. Wisdom, VI, 6.
4. Romans, XIII, 2.
5. Luke, XII, 48.
6. Luke, VI, 24.
7. Psalm CXXIV, 3.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Commentarium Officiale Operariis et datoribus operum.

We earnestly beseech the workers and benefactors of these works, that, joined not by hostile rivalry and contention, but by a friendly and fraternal bond, they contribute from this side resources and direction, and from that side effort and industry, seeking what is just, giving what is just, and working together for the proper and common good in tranquility of order.

To the infirm and afflicted, Our word comes last in execution, but first in intention and in the affection of the heart, to you who are in infirmities and pains, in sorrows and tribulations, especially those who suffer such things from the enemies of God and of human society. Offering our prayers and assistance as far as we are able, and commending you to the charity of all, in the person that we represent, We say to you, Christ: "Come to me all you that labor and are burdened, and I will refresh you." 1

It remains for Us to impart the Apostolic blessing to the City and to the world, and to all who dwell within them, which We do in the name of the Father, and of the Son, and of the Holy Spirit. Amen. 1 *MATTH., XI, 28*.

[*Latin ed. p. 71*]

Acta Pii PP. XI 71. APOSTOLIC LETTER TO THE MOST REVEREND FATHER ELIJAH DALLA COSTA, BISHOP OF PATAVII, CONCERNING THE SEVEN HUNDREDTH ANNIVERSARY OF THE DEATH OF SAINT ANTHONY OF PATAVII AND THE CELEBRATIONS HELD THEREFOR, AND THE APPROACHING ANNIVERSARY OF HIS ENTRANCE INTO THE HEAVENLY COURT.

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PIUS PP. XI. VENERABLE BROTHER, GREETINGS AND APOSTOLIC BENEDICTIONS.

We are confident that the Antonian celebrations, which will happily be held this year, marking the seven hundredth anniversary since the most pious Saint Anthony the Thaumaturgus passed away, and those which will be held during the following year to commemorate that day, on which, also seven centuries ago, he himself was enrolled among the ranks of the saints, will indeed contribute greatly to the fostering of piety and to the care of souls. We know that two Councils have been established in your esteemed seat, to ensure that these sacred and profane celebrations are actively and diligently carried out; and that not only those who, from the illustrious Order of Assisi, come to venerate this flower of sanctity, but also the leaders and magistrates of the city, will readily and gladly contribute their efforts.

And we also know that you, Venerable Brother, have sent letters to all the Bishops of the Catholic world, inviting them with fraternal spirit to participate in this auspicious occasion and to promote it in their respective dioceses. However, if it is fitting everywhere to observe this, it is all the more fitting that, as in Patavii, so also in the Lusitanian Republic, and especially in Ulissipone, from which our own [Pope] originated, special testimonies of piety and more abundant expressions of joy should be offered. For this reason, we have gladly received our beloved son, the Patriarch [of Lisbon], who...

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - The official commentary from Lisbon, with the support of all citizens of whatever order, has initiated the secular celebrations to be held in honor of Anthony in his homeland. And our joy was increased by the news, which was recently brought to Us, that these should be celebrated in such a way that distinguished men, such as the representatives of the city of Padua to the court of Portugal, should be sent on this auspicious occasion, and that some from here should also go to Padua, to represent the Portuguese there, during the solemn days. Therefore, let us hope that Anthony, everywhere invoked with common and fervent prayers for help, will foster Christian faith and charity in the hearts of men, and will stir up his followers from earthly things and the fleeting pleasures of this life to heavenly and eternal things? Why should we not be certain that many benefits will result from this, not only for individuals, but also for the civil community? Just as our age, turbulent and widely infected with corrupt morals, has been illuminated by Christian wisdom, and as if by the sweetness of its virtues, so too, we must hope that, through such sacred celebrations, it will also stir up our age—which is so often forgetful of God and eternal blessedness, and is constantly tossed about by the passion for pleasures, and is greedily desirous of worldly things—to those things

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which are greater and more noble, to which we are born and destined, and attract it by his example. However, in order that such hopes and our wishes may be happily fulfilled, it is absolutely necessary, not only that external honors and solemnities be given to the wonder-worker of Padua, but that all, as much as they can, strive to contemplate the excellent virtues of himself and to propose them as models for imitation. In this matter, St. Augustine aptly reminds us: "Where there is charity, it is necessary that it should act; faith itself works through love." Indeed, venerable brother, it is evident that almost all of the Christian people, inflamed with a certain popular devotion, venerate Anthony and offer many prayers to him; but do they not do this especially with this intention, and for this reason above all, that through him...

[*Latin ed. p. 73*]

The acts of Pope Pius XI, number 73, record temporal benefits, often wondrous and truly prodigious, which were obtained, since, being largely ignorant of the exceptional holiness of this man, others know and suspect nothing of Anthony except that he is a Thaumaturge. Therefore, in accordance with the apostolic office with which we are divinely charged, we consider it fitting to briefly outline the virtues and characteristics of this saint, thereby reminding you of what we read in the liturgical texts: "Let nothing deter you from imitating that which delights you." And it will be your task, venerable brother, and that of all, especially those who administer the sacred rites, who pursue Anthony with a particular devotion, to carefully consider and discuss with you, through these brief letters, what we have touched upon, and to illustrate and present it as an example to others, according to your respective roles. "Among the most distinguished men," so wrote our predecessor, Pope Leo XIII, "whose virtue and righteous deeds have brought great honor to Lusitania, Anthony, of the place of his death called Patavium, must be highly esteemed. His fame for miracles has spread widely to all peoples, and the glory of the Lusitanian name has increased everywhere, with the highest honors being reserved for Lisbon, which boasts this most holy man among its citizens." Indeed, born into a distinguished family, and endowed with the finest intellect and abundant resources, as well as noble birth, he could have foreseen and almost commanded a life in which no pleasures, nor the name or benefits of human glory, would be lacking to him. Nevertheless, all these things, namely, paternal possessions, the prospects of future prosperity, and the invitations of desires, he left behind in the prime of his youth, with a joyful and generous spirit, as if he had generously shaken off burdens that would hinder his ascent to heaven. And so, he entered the humble Congregation

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of the Canons of St. Augustine.

[*Latin ed. p. 74*]

The Acts of the Apostolic See - Official Commentary, 74. He first requested to be admitted to the habit, and then, desiring greater perfection, he entered with ardent zeal the institute of the newly founded Seraphic Order. In this way, he progressed so steadily in the life of the religious, that he seemed to be striving, with ever-increasing speed, for the highest summit of all virtues. Among these ornaments of sanctity, with which he adorned his soul with all his effort and study, the luster of absolute chastity shines most brightly, for which reason, as if a true angel dwelling in human form, he was regarded by all with great admiration. It is not that our Anthony did not feel the allurements of lust, nor that he did not experience those wicked impulses of the senses and the soul, which, as all know, arise from the collapse of nature due to original sin, like the saddest of inheritances, and affect the entire human race; indeed, the monuments of literature testify that, even in his youth, he felt within himself that other law, contrary to the law of his mind, which the Apostle of the Gentiles lamented so vehemently. 1 Nevertheless, he resisted it so fiercely, and so diligently restrained the impulses of lust and the unruly forces of nature, that he preserved the pristine flower of chastity, undefiled. And who can express in words the heavenly joys which, because of such a victory, filled the soul of this young man? Not only did Anthony attain celestial delights, as the most desired reward for having scorned and subdued the deceptions of his senses, but he also beheld, with his and his own eyes, "My beloved to me, and I to him who feedeth among the lilies," 2 and was delighted by His most sweet favors. For, as has been handed down in memory, when our Anthony was living a secluded life in his cell, either praying to God or occupied with the study of sacred literature, one day, unexpectedly, the Infant Jesus descended from the heavenly heights, surrounded by a brilliant light, and gently smiling, not only allowed Himself to be seen by him, but with a childlike hand embraced the neck of that young man, and was seen to give and receive kisses with affection. Therefore, in memory of this wondrous event, even in our own time, images of the Patavin are made in this manner. 1 Rom., VII, 23. 2 Song 2:16.

[*Latin ed. p. 75*]

75. The acts of Pope Pius XI are fabricated, so that a Franciscan youth, depicted as most holy, is shown holding in one hand a pure white lily, a symbol of his innocence, while the other holds the Divine Child in a fervent embrace, a fitting and significant representation for popular piety. Indeed, we believe that, with this intention, all may, by reflecting on this, not neglect to consider how Anthony was able to preserve his chastity and attain the height of sanctity, and by what means and methods he achieved this. In this

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regard, first, Anthony embraced Christian humility and meekness of spirit, for since humility is the foundation of all virtues, if it is lacking, no one can confidently embark on the path to perfection, let alone attain it. Although he himself was the object of admiration, and was even called "bishop" by the Seraphic Father and Master, he nevertheless considered himself a useless servant, and he preferred to seek humble and blessed solitude rather than to aspire to higher offices and dignities. But it must not be thought that such a pursuit of humility arose from a weakness of character or a debility of spirit; for indeed, some today, who place too much emphasis on human strength, and who carelessly and rashly speak about the heroes of the Catholic Church, misunderstand and wrongly interpret this. For on several occasions, Anthony acted courageously and resolutely when the circumstances demanded it; for example, when he confronted Ezelin, the Roman—that tyrannical and violent prince who was oppressing Padua and the surrounding cities—before him, and, in the name of justice and charity, he sought to reconcile the warring peoples and to secure freedom for many citizens through protection and agreements. From this, it clearly follows that the practice of Christian humility does not diminish or weaken the strength and dignity of the spirit, but rather increases it to the greatest extent. Furthermore, there are other arts and methods by which Anthony safeguarded his chastity and attained the most perfect purity of morals. He, for example, disdained wealth and alienated it from his heart, following in the footsteps of the citizens of Assisi, who entered into a mystical marriage with evangelical poverty;

[*Latin ed. p. 76*]

He relinquished almost all worldly comforts, and not only did he strive to fulfill his earthly duties to the best of his ability, but he also denied himself, adding the most diligent avoidance of temptations to the most severe discipline of his senses; and, above all, when he doubted his own strength, he persevered in fervent prayers, both day and night, so that it can truly be said that the entire course of his life was as if a perpetual prayer offered to God. Indeed, he knew well that we constantly need divine help, since "Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God." 1 Just as the earth, if it lacks the light and warmth of the sun, remains barren and unproductive, so too the human soul, unless it is illuminated and nourished by the grace of the heavenly God, obtained through prayer, cannot resist the impulses of evil desires, cannot foster faith and charity, and cannot, finally, make those sublime ascents by which it strives for the most noble things. Therefore, following the divine exhortation, "And he spoke also a parable to them, that we ought always to pray and not to faint,." 2 our holy man did not cease to cultivate and express his love for God through prayer; yet, when he foresaw his approaching death, he desired nothing else, sought nothing,

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except to be, far from men and all worldly things, in constant and intimate communion with God, and to find refreshment there. It is said that, when he was near the monastery of Saint Peter's Field, in a silent and wooded place, he had indicated a very large and sturdy tree, and said that if a cell were built there, in which he could "devote his mind and soul to one God, and have the rest of his time to spend in the most blessed way." Having made this request, and having joyfully ascended to the small nest prepared for him, he lived there for a time a more angelic than human life; and, through prayer, contemplation, and divine love, he anticipated the eternal beatitude, and foretold it. But if, as we have been pursuing in our writing, Anthony shone with such outstanding virtues, yet no mark of sanctity is more...

1 II Corinthians, III, 5.

2 Luke, XVIII, 1.

[*Latin ed. p. 77*]

The acts of Pope Pius XI, number 77, demonstrate the apostolic zeal and fervor that characterized him; we say, this apostolic zeal, which, as a foundation for inner perfection, continuously draws its strength and expresses itself. Indeed, from the very beginning of his religious life, having learned of the deeds of Saint Anthony, the first martyr of the Order of Friars Minor — who, in Mauritania, among those barbarian peoples, had brought the worship of the Catholic religion and shed his blood for the name of Christ — burning with a desire for the apostolate and martyrdom, he earnestly requested that he himself might be allowed to participate in such sacred expeditions and, if necessary, to contribute with his own efforts to the advancement and expansion of the Kingdom of Jesus Christ through his blood. However, having obtained this, and having arrived at the shores of Africa, he was immediately struck by a fever, and was compelled to return to his homeland due to his failing health. But the ship, which was heading for Lusitania, was forced back by adverse winds and touched the shores of Italy; Italy, we say, which was to be traversed and explored by this new apostle of charity and herald of the divine word, not without heavenly guidance. It was here, above all, that his apostolic power and energy shone forth, here that he expended his labors, and yet, even in the provinces of France, he accomplished much, since Anthony embraced all—the people of Lusitania, the Africans, the Italians, the French, and all those, in short, whom he perceived to be in need of the Catholic truth—with his active zeal, without any distinction of race or nation. He fought so strenuously and successfully against the heretics, namely the Albigenses, Cathars, and Patarenes, who at that time were raging almost everywhere and seeking to extinguish the light of the true faith in the hearts of the faithful, that he justly deserved to be called the "enemy of the heretics." But while, with a certain eloquence and severity, he attacked all kinds of

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heresies and wicked behaviors, he nevertheless bore a truly paternal spirit towards all the blinded, all those who sought the light of the Gospel, all those who were straying, who aspired to the path of truth, and finally, towards all "prodigal sons," who might receive the forgiveness and embrace of the Heavenly Father. In preaching, he did not seek the favor of the people, nor the grace of the wealthy and powerful, nor the empty applause of men, nor the glory of vainglory.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - The official commentary was being stolen; nor did he boast of his doctrine in the manner of merchants, but he diligently and carefully illuminated that divine wisdom which he had drawn from the long study of the sacred Scriptures. Therefore, it is not surprising that our predecessor, Pope Gregory IX, called him "the Ark of the Covenant" for honor's sake; it is not surprising that he brought back to the good path a great multitude of citizens, whether they were wandering, or that he aroused those who were dull in faith and charity to the acquisition of virtues with his voice and his example. For, as we said, he did not seek the applause of men nor their glory, but he captivated the minds of his listeners so that for a long time and greatly, forgetting time and labor, they would listen to him speaking, and, struck and moved by his prayer, they would be horrified by the wickedness of their own deeds, and would ardently desire to attain heavenly things. And as the fame of this wonderful herald of the Gospel spread far and wide, not only from neighboring regions, but also from distant cities, towns, and villages, a great multitude flocked to him, and surrounded him so that scarcely could the voice of the most fervent orator reach the last rows of people. One could see soldiers, at least for a short time, abandoning their arms, farmers their fields, merchants their shops, and finally, craftsmen their workshops, in order to hear him speak; and indeed, when each returned to his and his own affairs, he found that he had been drawn to the pursuit of a more perfect life, not so much by compulsion as by attraction. And there were not lacking to this apostolic preacher those wonderful signs and wonders by which God seems to sustain his Church, especially in times of great tribulation, and to seal and confirm the doctrine and works of his heralds. Through these, he often succeeded not only in overcoming heretics, who were deviating from the Catholic precepts, and in overthrowing their tenets, but also in pacifying and reconciling the hatreds and quarrels of citizens. In this matter, our predecessor, Gregory IX, in the Decretal Letters by which he raised Anthony of Padua to the honors of the saints, says: "That... he might wonderfully manifest the power of his virtues, and mercifully work

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for the cause of our salvation..."

[*Latin ed. p. 79*]

79 The Acts of Pope Pius XI record that he frequently honored his faithful, whom he always crowns in heaven, and in this world, he showed signs and miracles in their memory, so that the wickedness of heretics might be confounded, and the Catholic faith strengthened, and that the minds of the faithful, disturbed by confusion, might be stirred to the urgency of good works; that heretics, freed from the darkness of blindness, might be brought back to the path; and that the Jews and Pagans, having recognized the true light, might run to Christ, the light, the way, the truth, and the life. Therefore, let all who venerate the light of sanctity, with which the Catholic Church glories, look to it, and strive to compose their lives according to its deeds and virtues. Let young people learn from him, especially those who are attached to the orders of the Catholic Action, to abhor the temptations of this upon the world and to raise their noble and pious souls to the highest things; let those who dedicate themselves to sacred missions learn not to be broken by adversity, nor carried away by prosperity, but constantly to persevere in apostolic zeal; and let the sacred orators finally learn to draw wisdom from the divine Scriptures, and, by eagerly conforming themselves to the precepts and examples of Jesus Christ, to prepare their minds for the most important task of preaching. And above all, we desire that those who have undertaken the religious life, and especially those who are from the illustrious Order of Assisi, strive with a noble competition to emulate the praises and the excellent merits of this most distinguished Franciscan family. Now, venerable brother, there remains nothing but that you, with the help and counsel given to you through these sacred events of this kind, which will be carried out over the years, may pray for them and may we foretell a happy outcome. In these matters, we offer our special congratulations and encouragement, especially for the frequent and pious pilgrimages of the faithful to the glorious tomb of Anthony, to be held throughout this and the coming year; then for those two gatherings to be held in the month of September, one for the cause of missions, and the other for social matters and reasons; and finally, for the Eucharistic Congress, as decreed in the letter "Cum dicit Dominus," on June 3, 1932.

[*Latin ed. p. 80*]

Acts of the Apostolic See - Official Commentary 89. The Antonian celebrations, which we greatly anticipate, are approaching their most fitting conclusion. May God, through the intercession and patronage of Saint Anthony himself, grant that those things which we have wished to impress upon your mind through these letters, be considered with earnest intention by all, and be put into the most effective practice. May the heavenly gifts, and the witness of our paternal benevolence, be this apostolic bless-

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ing, which we impart to you, venerable brother, to all of you, and to those who will be gathered in Padua for the purpose of these celebrations, and especially to the most beloved Seraphic Patriarch and to all the students, particularly to those devoted to the wonderful Basilica and the sacred relics of the Thaumaturge, in the Lord. Given in Rome, at Saint Peter's, on the first day of the month of March, in the year 1931, in the tenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 81*]

Sacred Congregational Acts. SACRED CONGREGATION FOR THE GOVERNMENT OF CHURCHES. PROVISIONS CONCERNING CHURCHES. Our Most Holy Lord Pope Pius X, by the divine Providence, and through successive decrees of the Sacred Congregation, has deigned to provide new pastors for the following churches:

January 14, 1931. — To the cathedral church of Venusinae, together with the cathedral churches of Melphi and Rapolla, united in person, He appointed the Reverend Father Aloysius Del, who shall henceforth be called Bishop of Melphi, Rapolla, and Venusinae.

January 30. — To the cathedral church of Cuernavaca, the Reverend Father Francis Gonzalez, formerly Bishop of Campeche.

January 30. — To the cathedral church of Ilhêus, the Reverend Father Eduard Herberhold, O.F.M., formerly titular Bishop of Hermopolis.

January 30. — To the newly erected cathedral church of Saint Luke in Potosí, the Reverend William Tritschler, canon penitentiary of the metropolitan church of Mexico.

January 30. — To the newly erected cathedral church of Aix-la-Chapelle, the Reverend Joseph Vogt, Apostolic Protonotary ad instar participantium, and General Vicar of the archdiocese of Cologne.

February 6. — To the cathedral church of Carolina, the Reverend Joseph O'Sullivan, Rector of the Seminary of Saint Augustine, in the archdiocese of Toronto.

February 8. — To the titular episcopal church of Gurza, the Reverend Emmanuel Ferreira da Silva, whom He appointed as Auxiliary to the Most Reverend Theotonius Vieira de Castro, Archbishop of Goa and Patriarch of the Oriental Indies.

February 12. — To the metropolitan church of Sassari, the Reverend Archang el Mazzotti, O.P.M.

February 18. — To the metropolitan church of Chieti, together with the perpetual administration of the cathedral church of Vasto, the Reverend Father Joseph Venturi, formerly Bishop of Callian and Perugia.

February 20. — To the titular episcopal church of Siniandé, the Reverend

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Father Francis Xavier Lauzirica Torralba, doctoral canon.

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - The official record of the Church of Valencia, which was entrusted to the Reverend Father Prudencio Melo y Alcalde, Auxiliary Bishop of Valencia. February 21st. — To the newly established titular bishopric of Schneidemühl, the Reverend Father Francis Hartz, canon of the cathedral chapter of Berlin. February 24th. — To the titular bishopric of Colophon, the Reverend Father Matthias of St. Llorens, O.F.M. Capuchin (in the world, John Sola y Farrell), whom he appointed Apostolic Vicar of Bluefields. — To the titular bishopric of Ubaza, the Reverend Father Aston Chichester, S.J., whom he appointed Apostolic Vicar of Salisbury. — To the titular bishopric of Drusiliana, the Reverend Father Joseph Klemann, of the Society of the Oblates of St. Francis of Sales, whom he appointed Apostolic Vicar of Great Namaqualand.

THE HOLY CONGREGATION OF RITES, in Turin.

CONCERNING THE CANONIZATION OF BLESSED JOHN BOSCO, PRIEST, FOUNDER OF THE PIAN SOCIETY OF SALESIANS AND THE INSTITUTE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS.

ON THE QUESTION OF WHETHER A COMMISSION SHOULD BE APPOINTED FOR THE RESUMPTION OF THE CAUSE, IN THE CASE AND FOR THE PURPOSE IN QUESTION.

By Apostolic Letters, bearing the Fisherman's ring, dated June 2nd of the preceding year, 1920, and promulgated in the Patriarchal Basilica of the Vatican, before the entire assembly of the Most Reverend Prelates, Fathers, and Consultors of the Sacred Congregation of Rites, and also in the presence of the Most Reverend Cardinal Archpriest, with the Reverend Chapter and the other clergy of the same Basilica, Our Most Holy Lord, Pope Pius XI, by His supreme authority, added the Venerable John Bosco, priest of Turin, and Founder of the Pious Society of Salesians and the Institute of the Daughters of Mary Help of Christians, to the list of the Blessed in Heaven, and granted him public and sacred cult, and adorned him with liturgical honors and privileges.

In the same Basilica, and from the high seat of St. Peter and the altar consecrated by Pope Pius IX on January 16, 1859, in honor of the Most Holy Virgin Mary, St. Peter, Prince of the Apostles, and all the Roman Pontiffs, the [object] was placed and covered with a veil, and was soon discovered.

[*Latin ed. p. 83*]

The Sacred Congregation of Rites, number 83, witnessed the glorious image of the Blessed John Bosco, Priest, to which all those present knelt and devoutly paid homage. Meanwhile, as the organ played, the choir sang the Ambrosian hymn, and then, after the celebrant Bishop had invoked the name and assistance of Blessed John, a special prayer was recited, and

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incense was offered to his image and relics, thus concluding the festive rite of Beatification. Furthermore, to enhance and amplify this solemnity with the sacred liturgy, the Holy Mass, a sacrifice without shedding of blood, was celebrated according to the pontifical rite, as ordered by the Reverend Vatican Chapter and approved by the Bishop. In the evening hours, the Supreme Pontiff himself descended into the Basilica, surrounded by a noble family, accompanied by the Sacred College of Cardinals of the Holy Roman Church, along with the Reverend Chapter and the clergy of the Basilica, and for the first time venerated the newly Blessed John Bosco, and most piously participated in the sacred Eucharistic function with the solemn exposition and blessing of the Most Holy Sacrament. Thus, with the solemnity of the Beatification so happily concluded, the same Roman Pontiff, Pius XI, Servant of Jesus Christ, seated on the palanquin, as in his arrival, so in his departure, passing through the center of the Basilica, bestowed his blessing with his majesty and paternal authority upon the devout clergy and faithful people, who were filled with holy joy, acclaiming and applauding, along with the flourishing institutions of the beloved Father, Blessed John Bosco. A wonderful spectacle for the Church militant and triumphant, pleasing and delightful! From that most auspicious day of the primary solemnity, and during the subsequent festivities, including the triduum within the year following the Beatification, in some dioceses and institutions, especially the Pious Salesian Society and the religious Family of the Daughters of Mary, Help of Christians, granted by the Apostolic See, the fame of the holiness of Blessed John Bosco has increased more and more, as has the devotion and trust of the faithful in his intercession. And through his intercession, certain miracles are said to have been divinely wrought, for which Apostolic inquiries must be conducted, after the cause has been resumed and reopened, according to the law. Therefore, the Reverend Father Francis Tomasetti, of the Society of Saint Francis of Sales and Postulator of the Cause, with attentive letters from the Most Reverend Cardinals, the Most Reverend Archbishops and Bishops, as well as the Vicar Capitular of Turin, the Rector Major of the Salesian Society, and the General President of the Co-operators of the same Society, and the Most Reverend Father Alexander Verde, Relator of the Cause, in the assembly of the Congregation of Ordinary Sacred Rites, convened on the indicated day in the Vatican, proposed the following question for discussion: Whether a Commission for the resumption of the Cause should be appointed in this case and for the purpose in question. And the Most Reverend Fathers, entrusted with the safeguarding of sacred rites, after the presentation by the aforementioned Reverend Proposer, heard the Reverend Father Charles Salotti, General Promoter of the Faith, and—

[*Latin ed. p. 84*]

Acts of the Apostolic See - Official Commentary, volume 81, having con-

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sidered the matter, it was deemed necessary to write: Affirmative, or that the Commission for the resumption of the Cause should be signed, if it pleases the Most Holy [Pope] – June 17, 1930. Subsequently, these matters were reported to our Most Holy Lord Pope Pius XI by the Reverend Father Charles Salotti, General Promoter of the Faith, and His Holiness, having approved the rescript of the Sacred Congregation of Rites, deigned to sign with his own hand the Commission for the resumption of the Cause of Canonization of Blessed John Bosco, Confessor and Priest, Founder of the Pious Salesian Society and the Institute of the Daughters of Mary Help of Christians, on June 18, 1930.

• C. CARD. LAUMENTI, S. R. C. Prefect. L. © S. A. CAUINCI, Secretary.

FROM MILAN:

Regarding the Beatification and Canonization of ARDIFERRI, a lay man, Professor of the Papal Athenaeum of Italy.

ON THE MATTER OF DOUBT:

Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity in God and his neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together with their corresponding virtues, in a heroic degree and to the effect of which we are speaking.

The city of Milan is rightly among the most celebrated in the entire world. It is distinguished by its antiquity, its political history, its cultivation of the arts, the grandeur of its buildings, its craftsmanship, its splendor, and the multitude of men who have flourished and continue to flourish in literature, the arts, military affairs, and all branches of knowledge. But also, many have deserved well of the Church of Christ. Numerous Bishops, several Cardinals of the Holy Roman Church, six Milanese Popes, and many Saints and Blesseds, as well as countless individuals of outstanding sanctity, have lived there. Among these, that man, about whom we speak today, deserves to be mentioned.

He was born on April 4, 1859, to Rinaldo and Aloisia Buccellati, pious and honorable parents, and on the same day he was baptized in the parish of St. Mary of the Servants, near St. Charles, where he received the names:

[*Latin ed. p. 85*]

The Sacred Congregation of Rites: Contardus, Eugenius, Francis, Isidoras, Dominic. On the twenty-fifth of May in the year one thousand eight hundred and sixty-nine, he was anointed with sacred chrism. At the age of twelve, he was admitted to the sacred synod. Afterwards, Contardus, as if beginning a new life, distinguished himself through constant prayer, study,

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and domestic apostolate. He attended the gymnasium and lyceum at home; then, as a student at the Borromean College in Papiae, he endeavored to attract his fellow students to the path of righteous living, through word and example. He obtained the doctoral degree in the faculty of law with the highest honors in the year one thousand eight hundred and eighty. In the same year, he was sent at public expense to Berolinum, in order that he might perfect himself in the science of Roman law. In that city, while the struggle against Catholics raged, Contardus did not hesitate to publicly profess his faith; indeed, this action earned him the highest esteem from both his fellow students and his professors. For twenty-four years, he was entrusted with the duty of teaching Roman law at the Papian Athenaeum; after three years, he was transferred to Messanam as an ordinary professor, and in the year one thousand eight hundred and ninety, to Mütinam. Finally, in the year one thousand eight hundred and ninety-four, he resumed his position at the Papian Athenaeum, which he held until his death. If we examine Contardus's soul and the spirit that informed all his actions throughout his life, we find that from his earliest years he always directed his attention to God and to His glory. He cultivated the study of all sciences, especially law, and the duty of teaching, as a most sacred office demanded by God, and he served and honored God heroically, directing himself to Him alone, never deviating from this purpose. Therefore, he was detached from worldly pleasures, and, if at times he sought to refresh his mind and strength, he ascended the slopes of the Alps, raising his mind, as if torn from the earth and brought closer to God, and in the contemplation of such great mountains, he meditated on the omnipotence and immensity of God. Contardus, knowing well that wisdom comes only from God, devoted himself so much to prayer that it is fitting to say that he attained a mystical union with God, as his religious writings also testify. He attended Holy Communion daily, and after receiving it, he seemed to be transported beyond the senses. He never abstained from the daily meditation of the truths of the faith. He was constantly engaged in pious reading, especially of the Holy Scriptures and the golden book called the Imitation of Christ. Indeed, in order that the word of God might penetrate more deeply, he perused the books of the sacred scriptures in their original languages, which he perfectly understood. He was most devoted to chastity from his youth, and he preserved this virtue, especially among his fellow students, both in Papiae and in Berolinum, amidst many temptations to vice.

[*Latin ed. p. 86*]

The Acts of the Apostolic See record that he was devoted to the community, enduring grievous afflictions, and that he faithfully preserved his most honorable celibacy. Therefore, the words of Saint Ambrose concerning the ancient Joseph are perfectly suited to Contardo: "Let him be presented to young men as a mirror of chastity. For in his conduct, in

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his actions, modesty shines forth, and a certain splendor, a companion of chastity, the brilliance of grace" (Saint Ambrose, On Saint Joseph, chapter 1). Although, due to the fame of his wisdom, he would easily have been considered the foremost among the followers of Roman law, both among our countrymen and foreigners, he nevertheless constantly maintained Christian humility and simplicity of life. He gave his name to the Third Order of Saint Francis in the year 1886, and he diligently observed its rules. He also gave his name to conferences, which are held, of Saint Vincent de Paul, and to other pious associations dedicated to fostering devotion to God and practicing charity towards one's neighbor. Against the spreading heresy of liberalism, which is entirely devoted to asserting the supposed freedom of man against God in the intellectual, moral, and social order, our Contardo humbly subjected his highest intellect to the rule of faith, meticulously conformed his conduct to the commandments of divine and ecclesiastical law, and, in all matters pertaining to religious life, showed filial devotion to the authority of the Church and to the judgment of the Roman Pontiff. He did not need to boast of this rule, either by writing or by teaching, but rather openly demonstrated, by his example, that the Catholic faith not only does not oppose science, but also protects it from errors and leads it to higher things. He departed this life in the diocese of Novara, on October 1, 1912, having peacefully reposed in the Lord. The reputation for holiness that he enjoyed during his lifetime has, after his death, increased so much that Cardinal Andrew Charles Ferrari, S.M., Archbishop of Milan, instituted an investigation, which is called an informative process, and others were adorned with the customary procedures, either concerning his cult or concerning his writings. On July 6, 1922, the cause was introduced, and the processes were then completed by Apostolic authority. Since, by the merciful benefit of God, a few years ago, what was desired by Catholics was realized, and the Catholic University of the Sacred Heart of Jesus was founded in Milan, it was fitting that it should undertake the consideration of the cause of this great man; and it did so generously. After observing the proper order of law, the heroic virtues of this Servant of God were discussed in the Preliminary Congregation, in the offices of the Reverend Cardinal Raphael Merry del Val, blessed memory, the Relator of the Cause, on October 25, 1927. On November 29 of the following year, and on July 15 of the elapsed year,

[*Latin ed. p. 87*]

The Sacred Congregation of Rites. At the Vatican buildings, preparatory meetings were held. Finally, on the twentieth day of the month of January of this year, the entire assembly of those discussing the matter was convened before the Most Holy Pope Pius XI. There, the Most Reverend Cardinal Caietan Bisleti, Proponent of the Cause, assisted by the esteemed Cardinal Merry del Val, presented the question: Whether it is established

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that the theological virtues, namely Faith, Hope, and Charity, in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those attached to them, are present in a heroic degree, in the case and to the effect of which we are speaking, in the person of the Servant of God Contardi Ferrini. All those present, both the Most Reverend Cardinals and the Prelates and Consultor Fathers, had already expressed their votes, which the Most Blessed Father followed with attentive mind; however, he postponed pronouncing his judgment in order to obtain a greater abundance of divine grace. Wishing to reveal his mind, he chose this present Sunday of Sexagesima. Therefore, after a sacred and devout celebration, having summoned to the Vatican buildings the Most Reverend Cardinals Camillo Laurenti, Prefect of the Congregation of Rites, and Caietan Bisleti, Relator of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Holy Faith, and myself, the undersigned Secretary, he declared: That the theological virtues of Faith, Hope, and Charity, in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those attached to them, are present in a heroic degree, in the case and to the effect of which we are speaking, in the Servant of God Contardi Ferrini. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites on the eighth day of February of the year nineteen hundred and thirty-one.

C. CAED. LAURENTI,

Most Reverend Cardinal, Prefect.

L. ffî SA. Carinci,

Secretary.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SACRED APOSTOLIC PENITENTIARY (OFFICE OF INDULGENCES)

DECREE: DECLARATION CONCERNING THE RECITATION OF THE ROSARY OF MARY, EXTENDED TO THE FAITHFUL OF THE CHRISTOFIDE-BYZANTINE SLAVIC RITE.

That which was already granted by decree on April 29th of the past year to the faithful of the Ruthenian rite, namely, that they might obtain the indulgences attached to the recitation of the Rosary of Mary, even though the Angelic Salutation in their rite differs from that of the Latin rite and the respective mysteries are often enunciated in a different manner, the Sacred Apostolic Penitentiary, by mandate and authority of the Most Holy Father, Pope Pius XI, benignly extends this also to the faithful of the Christofide-

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Byzantine Slavic rite, so that all and each of them, who recite the Rosary of the Blessed Virgin Mary according to their own rite, may obtain all the indulgences attached to it. Contrary provisions notwithstanding.

Given in Rome, from the Sacred Apostolic Penitentiary, on the 31st day of January, 1931.

S. Luzio, Secretary.

L. S. S. De Angelis, Substitute.

[*Latin ed. p. 89*]

The Sacred Roman Rota, 89th Session. Causes heard before the Sacred Roman Rota in the year 1930, of which the definitive judgment is published only in the dispositive part.

I. OF THE TURIN DIOCESE. – OF CANONICAL JURISPRUDENCE.

Turnus Eotalis: M. Massimi, Dean; I. Grazioli, Proponent; F. Parrillo. Advocates: H. Benvignati, by mandate of gratuitous patronage; A. D'Alessandri.

Doubts:

1) Whether, by the decree of March 15, 1890, a new collegiate church was established, or rather, an ancient collegiate church, not yet extinct, was restored, so that in this case, it is governed by the decree of the ancient foundation and the old constitutions, with the exceptions and modifications introduced by the same decree of 1890.

2) Whether, in this case, the care of the collegiate church pertains to the Chapter, while the care of the parish pertains only to the Prefect, excluding entirely the Canons.

3) What are the rights or emoluments that, with regard to funerals, pertain respectively to the Chapter, or to the Prefect as parish priest, in this case.

4) Whether the Chapter or the Prefect, as parish priest, has the right to represent the parish, in this case.

5) Whether the congruous offerings are the proper due of the Prefect, or whether they are to be attributed to the Chapter, to be distributed among the Canons, in this case.

6) Whether the administration of the collegiate church and the administration of the oblations collected therein, or of the legacies, even those inscribed in the parish register, pertain to the Chapter or to the Prefect as parish priest, except those pertaining to parochial functions, in this case.

7) Whether the Prefect, as parish priest, has the right to celebrate, either in the collegiate church or in other churches within the limits of the parish, functions that are not strictly parochial, in this case.

8) Whether the Prefect, without the permission of the Chapter, can per-

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form the sacred rites that pertain to him privately as parish priest, at the main altar of the collegiate church, in this case.

9) Whether, according to the decree of November 17, 1890, the Canons, even on festive days on which the Prefect celebrates the conventual Mass, are obliged to celebrate or to arrange for the celebration of only two Masses in the collegiate church, in this case.

10) Whether the Prefect, during his week, can delegate another Canon to perform his duties in the choir, who is also obliged to perform choral service, or another priest, even if not a Canon, without losing his daily distributions, and whether he himself can perform those same distributions.

[*Latin ed. p. 90*]

9. Acta Apostolicae Sedis - Official Commentary, concerning the celebration of the Mass when the priest is absent, in the following cases:

11) Should a portion be deducted from the common offerings, before they are divided among the Canons, in favor of each Canon for the maintenance of the house?

12) Does the Rector have the right to order the Canons to assist him during Lent in giving catechetical instruction, at the hour when they should be present with the choir, without, however, losing their customary distributions?

13) Do the Canons have the right to these distributions during vacations?

Decision of January 2nd: Regarding 1) "Negative to the first part, affirmative to the second part." Regarding 2) "Affirmative." Regarding 3) "All rights and emoluments concerning funerals belong to the Rector as parish priest, except for funerals that pertain to the Chapter, according to canon 415 § 2, 3, and also, whenever the Chapter is invited." Regarding 4) "Affirmative to the first part, negative to the second part." Regarding 5) "This pertains to the Sacred Congregation of the Council." Regarding 6) "The governance of the church belongs to the Chapter according to the norms of law; the administration, whether of legacies or offerings, belongs to the Chapter and the Rector as parish priest, within the limits of canon 415 § 2, 5, § 3, 3." Regarding 7) "Affirmative, within the limits of canon 415 § 2, 4, in a Collegiate church; negative with regard to other churches, saving the rights acquired by another title." Regarding 8) "Affirmative, but always according to canon 415 § 4." Regarding 9) "Affirmative." Regarding 10) "Negative with regard to the power of substitution; with regard to the distributions, however, one must follow canon 420 § 1, 4, and § 2." Regarding 11) "Negative." Regarding 12) "Affirmative, but at a more convenient hour for the faithful." Regarding 13) "Negative."

II. VINDOBONA. - NULLITY OF MARRIAGE based on coercion and fear.

Rota Court: A. Jullien, Ponens, F. Guglielmi, and H. Quattrocolo.

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Substitute Defender of the Bond: C. Conte.

Advocate appointed for gratuitous assistance: S. RzewnicM.

Doubt: "Does the nullity of the marriage exist, in this case?"

Decision of January 11th: "Negative."

III. PLOEN. - NULLITY OF MARRIAGE based on coercion and fear.

Rota Court: F. Morano, Ponens, A. Wynen, G. Heard.

Substitute Defender of the Bond: O. Conte.

Advocate appointed for gratuitous assistance: F. Fournier.

Doubt: "Does the nullity of the marriage exist, in this case?"

Decision of January 14th: "Affirmative."

IV. ROMA. - NULLITY OF MARRIAGE based on coercion and fear, and also on lack of consent due to the exclusion of the good of procreation.

Rota Court: M. Massimi, Dean, Ponens, I. Grazioli, F. Parrillo.

[*Latin ed. p. 91*]

9. In the Sacred Roman Rota, a Defender of the Bond was appointed: I. Stella. The Advocate: I. P. Certo. The Question: "Whether the Rotal Sentence of December 29, 1928, should be confirmed, or annulled, in this case." The Sentence of January 14: "The Rotal Sentence should be confirmed, or whether there exists a determination of the nullity of the marriage." V. LUGANEN. - NULLITY OF MARRIAGE based on the defect of consent due to intention against the good of the Sacrament and against the good of the offspring. Rotal Session. A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. A Defender of the Bond was appointed: S. Romani. The Advocate, by mandate of gratuitous legal aid: D. Lajzzarato. The Question: "Whether there exists a determination of the nullity of the marriage, in this case." The Sentence of January 16: "Negatively." V I. LUBLINEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Session: U. Maimucci, presiding; A. Jullien; F. Guglielmi. A Substitute Defender of the Bond: C. Conte. The Advocate, by mandate of gratuitous legal aid: D. Lazzarato. The Question: "Whether there exists a determination of the nullity of the marriage, in this case." The Sentence of January 27: "Affirmatively." V I I. ZAGABRIEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Session: I. Grazioli, presiding; F. Parrillo; F. Morano. A Substitute Defender of the Bond: C. Conte. The Advocate, by mandate of gratuitous legal aid: D. Lazzarato. The Question: "Whether there exists a determination of the nullity of the marriage, in this case." The Sentence of February 5: "Negatively." V I I I. MEDIOLANEN. - NULLITY OF MARRIAGE, incidental matter. Rotal Session: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. The Defender of the Bond: I. Trezzi. The Advocate: F. Bersani. The Question: "Whether and in what manner, supplementary evidence should be admitted by the Papal Court in this case." The Sentence of February 17: "Affirmatively, and that supplementary evidence

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denied by the Papal Court should be admitted, with the precautions prescribed by law, especially regarding the interrogatories to be proposed by the Defender of the Bond, according to canon 1968."

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Official Commentary I X. PARISIAN. - NULLITY OF MARRIAGE based on the defect of consent. Rotal Court of Tournus: F. Guglielmi, Presiding; H. Quattrocolo, F. Morano. Defender of the Bond: I. Trezzi. Advocate appointed for free legal aid: I. P. Certo. Question: "Does the nullity of the marriage in this case exist?" Judgment of February 22nd: "Negative."

X. FERETRANA. - NULLITY OF MARRIAGE based on the cause of impotence. Rotal Court of Tournus: H. Quattrocolo, Presiding; F. Morano, A. Wynen. Defender of the Bond appointed: S. Romani. Advocate: A. Carabini. Question: "Does the nullity of the marriage in this case exist?" Judgment of February 25th: "Negative."

XI. N. N. - PROPERTY. Rotal Court of Tournus: U. Mannucci, Presiding; A. Jullien, F. Guglielmi. Promoter of Justice: F. Bracci. Advocates: A. D'Alessandri and V. Sacconi. Questions: 1) "Does a res judicata exist in this case, and if so, to what extent: affirmative?" 2) "Is there a basis for restitution in this case; and to what extent, affirmative or negative, regarding 1 or 2?" 3) "Does the nullity of the alienation of buildings and property of X. made by the Archbishop N. to the Sisters exist in this case, and if so, to what extent: affirmative?" 4) "Under what conditions must the buildings and property in question be restored to the Archbishop N. in this case?" Judgment of February 27th: Regarding 1) "Negative, or it does not exist that a res judicata exists." Regarding 2) "Deferred to the first [point]." Regarding 3) "Affirmative, or it is established that the alienation is null in this case." Regarding 4) "The restitution must be carried out by the Sisters together with the restitution of the price by the Archbishop, according to canon 1534 § 1, end, and 1681, or with compensation from the same for expenses and damages, the assessment of all of which must be made in a separate judicial proceeding, saving the right of the parties to amicably settle the matter according to canons 1925 and following."

XII. LIMBURGEN. - NULLITY OF MARRIAGE based on the defect of consent due to the husband's dementia. Rotal Court of Tournus: A. Wynen, Presiding; F. Morano, G. Heard. Substitute Defender of the Bond: C. Conte. Advocate: I. Stella. Question: "Does the nullity of the marriage in this case exist?" Judgment of March 1st: "Negative."

[*Latin ed. p. 93*]

Sacra Romana Rota, XIIÍ. MARIANOPOLITANA. – Concerning the NULLITY of MARRIAGE, based on the grounds of force and fear. Turnus Rotalis: F. Parrillo, presiding; U. Mannucci; A. Jullien. Defender of the

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marriage: I. Stella. Advocate appointed by the office of gratuitous legal aid: D. Lazzarato. Question: "Whether the decision of this Tribunal of April 5, 1929, should be confirmed or overturned in this case." Decision of March 11: "The decision of this Tribunal should be overturned, or it is not established that the marriage is null."

XIV. VESTMONASTERIEN. – Concerning the NULLITY of MARRIAGE, based on the grounds of lack of consent due to an impediment that excludes the procreation of children. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo; A. Wynen. Defender of the marriage: Substitute Advocate: N. C. Conte. Patrizi. Question: "Whether the nullity of the marriage is established in this case." Decision of March 14: "Affirmative."

XV. HARLEMEN. – Concerning the NULLITY of MARRIAGE, based on lack of consent due to a condition imposed that is contrary to the good of the procreation of children. Turnus Rotalis: F. Guglielmi, presiding; H. Quattrocolo; F. Morano. Defender of the marriage: Substitute: D. Conte. Advocate: A. D'Alessandri. Question: "Whether the nullity of the marriage is established in this case." Decision of March 26: "Negative."

XVI. PADERBORNEN. – Concerning the NULLITY of MARRIAGE, based on the grounds of force and fear. Turnus Rotalis: H. Quattrocolo, presiding; F. Guglielmi; F. Morano. Defender of the marriage: Substitute: C. Conte. Advocate: I. P. Certo. Question: "Whether the nullity of the marriage is established in this case." Decision of April 2: "Negative."

XVII. SCEPUSIEN. – Concerning the NULLITY of MARRIAGE, based on the grounds of force and fear. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo; F. Morano. Defender of the marriage: Substitute: C. Conte. Advocate appointed by the office of gratuitous legal aid: C. Giusino. Question: "Whether the nullity of the marriage is established in this case." Decision of April 4: "Affirmative."

[*Latin ed. p. 94*]

Apostolic See – Official Commentary, Part XVIII.

BOGOTÁ. – NULLITY OF MARRIAGE, based on the grounds of clandestine marriage.

Rota Turn: F. Morano, presiding; A. Wynen; G. Heard.

Defender of the Bond: I. Brocco.

Advocate: H. Benvignati.

Question: "Whether the nullity of the marriage is established in this case."

Sentence: April 8th: "Negative."

XIX. PALERMO. – NULLITY OF MARRIAGE, based on the grounds of coercion and fear.

Rota Turn: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo.

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Defender of the Bond: I. Trezzi.

Advocate: H. Benvignati.

Question: "Whether the nullity of the marriage is established in this case."

Sentence: April 12th: "Affirmative."

XX. LISBON. – NULLITY OF MARRIAGE, based on the grounds of coercion and fear.

Rota Turn: I. Grazioli, presiding; U. Mannucci; G. Heard.

Defender of the Bond: I. Trezzi.

Advocates: V. Sacconi; H. Benvignati.

Question: "Whether the nullity of the marriage is established in this case."

Sentence: April 30th: "Negative."

XXI. KATOWICE. – NULLITY OF MARRIAGE, based on the grounds of coercion and fear.

Rota Turn: F. Morano, presiding; A. Wynen; G. Heard.

Defender of the Bond: I. Stella.

Advocate, by mandate of gratuitous assistance: F. Fournier.

Question: "Whether the nullity of the marriage is established in this case."

Sentence: May 3rd: "Negative."

XXII. PRAENESTE. – NULLITY OF MARRIAGE, based on the grounds of coercion and fear.

Rota Turn: F. Parrillo, presiding; U. Mannucci; A. Jullien.

Defender of the Bond: I. Trezzi.

Advocate, by mandate of gratuitous assistance: A. Carabini.

Question: "Whether the nullity of the marriage is established in this case."

Sentence: May 10th: "Negative."

XXIII. VILNIUS. – NULLITY OF MARRIAGE, based on the grounds of clandestine marriage.

Rota Turn: F. Guglielmi, presiding; H. Quattrocolo; F. Morano.

Defender of the Bond: I. Brocco.

Advocate, by mandate of gratuitous assistance: D. Lazzarato.

Question: "Whether the nullity of the marriage is established in this case."

Sentence: May 14th: "Negative."

[*Latin ed. p. 95*]

Sacred Roman Rota, August Session. – NULLITY OF MARRIAGE, based

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on the defect of consent due to a lack of good faith. Turnus Rotalis: H. Quattrocolo, presiding; F. Morano; A. Wynen. Substitute Defender of the Bond: C. Conte. Advocate: V. Sacconi. Question: "Whether the nullity of the marriage is established in this case." Judgment of May 20th: "Negative."

XXV. TRANSYLVANIA. – NULLITY OF MARRIAGE, based on the grounds of coercion. Turnus Rotalis: M. Massimi, Dean, presiding; A. Wynen; G. Heard. Appointed Defender of the Bond: I. Stella. Advocate appointed under the mandate of free legal aid: S. Bzewnieki. Question: "Whether the nullity of the marriage is established in this case." Judgment of May 21st: "Affirmative."

XXVI. FLORENTINA. – NULLITY OF MARRIAGE, based on the grounds of force and coercion. Turnus Rotalis: F. Morano, presiding; A. Wynen; G. Heard. Appointed Defender of the Bond: I. Stella. Advocate appointed under the mandate of free legal aid: D. Lazzarato. Question: "Whether the nullity of the marriage is established in this case." Judgment of May 27th: "Affirmative."

XXVII. N. N. – PROPERTY RIGHTS. Turnus Rotalis: F. Parrillo, presiding; IT. Mannucci; A. Jullien. Promoter of Justice: F. Bracci. Advocates: N. Patrizi; A. D'Alessandri. Questions: 1) "To whom does the property of the disputed house and the movable items contained therein belong, in this case?; 2) To what purpose was the aforementioned house intended, in this case?" Judgment of June 6th: "Regarding 1) the disputed house, together with the movable items (except for those brought in and added by the Sisters...), pertains to the fiduciary inheritance of the late X. Y., according to the law of fiduciary inheritance of August 25, 1915. And according to what is explained in the judgment. Regarding 2) 'Affirmative, in favor of the Asilo dei Pueri [Orphanage] of the place Z.'"

XXVIII. N. N. – NULLITY OF MARRIAGE, based on the grounds of a condition imposed. Turnus Rotalis: F. Guglielmi, presiding; H. Quattrocolo; F. Morano. Substitute Defender of the Bond: C. Conte. Advocate: V. Sacconi.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Commentarium Officiale.

Quaestio: "Utrum sententia rotalis diei 8 Iunii 1929 sit confirmanda vel infirmanda, in casu."

Sententia diei 11 Iunii: "Infirmandam esse sententiam rotalem, seu non constare de matrimonii nullitate, in casu."

XXIX. N. N. - NULLITATIS MATRIMONII ex capite impotentiae.

Rota Turnus: U. Mannucci, Ponens; A. Jullien; F. Guglielmi.

Defensor Vinculi: I. Trezzi.

Advocatus: V. Sacconi.

Quaestio: "Utrum confirmanda vel infirmanda sit sententia rotalis diei 29 Octobris 1929 in casu."

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Sententia diei 16 Iunii: "Confirmandam esse sententiam rotalem, seu constare de matrimonii nullitate, in casu."

XXX. AVERSANA. - NULLITATIS MATRIMONII ex capite conditionis appositae.

Rota Turnus: H. Quattrocolo, Ponens; A. Wynen; G. Heard.

Defensor Vinculi deputatus: I. Stella.

Advocatus ex mandato gratuiti patrocinii: V. Pozzani.

Quaestio: "Utrum constet de nullitate matrimonii, in casu."

Sententia diei 16 Iunii: "Negative."

XXXI. TRANSILVANIA. - NULLITATIS MATRIMONII ex capite vis et metus.

Rota Turnus: F. Morano; A. Wynen, Ponens; G. Heard.

Defensor Vinculi deputatus: I. Stella.

Advocatus ex mandato gratuiti patrocinii: S. RzewnicM.

Quaestio: "Utrum constet de matrimonii nullitate, in casu."

Sententia diei 24 Iunii: "Negative."

XXXII. MEDIOLANUM. - NULLITATIS MATRIMONII ex capite vis et metus.

Rota Turnus: A. Jullien, Ponens; F. Guglielmi; H. Quattrocolo.

Defensor Vinculi deputatus: I. Stella.

Advocatus ex mandato gratuiti patrocinii: I. B. Ferrata.

Quaestio: "Utrum confirmanda vel infirmanda sit sententia rotalis diei 8 Augusti 1929, in casu."

Sententia diei 25 Iunii: "Confirmandam esse sententiam rotalem, seu constare de nullitate matrimonii, in casu."

[*Latin ed. p. 97*]

The Sacred Roman Rota, Session XXXIII, concerning the matter of LEODIEN. – Nullity of marriage excluded, 97. Marriage declared null on account of an impediment. Turnus Rotalis: F. Guglielmi, presiding; H. Quattrocolo; F. Morano. Substitute Defender of the Bond: C. Conte. Advocate: V. Sacconi. Question: "Whether the nullity of the marriage is established in this case." Sentence of June 28th: "Negative."

XXXIV. TIRNAVIEN. – Nullity of marriage due to lack of consent. Turnus Rotalis: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. Substitute Defender of the Bond: Advocatus: I. C. Conte. Stella. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 9th: "Negative."

XXXV. N. N. – Nullity in the first marriage due to an illicit impediment of affinity. Turnus Rotalis: H. Quattrocolo, presiding; F. Morano; A. Wynen. Defender of the Bond: I. Advocate, by mandate of gratuitous assistance:

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Trezzi. D. Lazzarato. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 15th: "Negative."

XXXVI. MEDIOLANEN. – Nullity due to a condition imposed in the marriage, on account of a defect. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo; H. Quattrocolo. Substitute Defender of the Bond: C. Conte. Advocate: I. P. Certo. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 16th: "Negative."

XXXVII. N. N. – Nullity of marriage due to the impediment of impotence, and concerning a dispensation regarding a ratified marriage. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo; H. Quattrocolo. Substitute Defender of the Bond: C. Conte. Advocate, by mandate of gratuitous assistance: D. Lazzarato. Questions: 1) "Whether the nullity of the marriage is established in this case; and to what extent." 2) "Whether advice should be given to the Reverend Father concerning a dispensation regarding a ratified and unconsummated marriage in this case." Sentence of July 16th: Regarding 1) "Negative." Regarding 2) "Affirmative."

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[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - Commentarium Officiale XXXVIII. N. N. Regarding a dispensation from the nullity of marriage, based on the grounds of impotence, and concerning a valid marriage. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo; F. Morano. The Defender of the Bond appointed: I. Stella. Advocate: V. Sacconi. Doubts: 1) "Whether the nullity of the marriage is established in this case; and, if not, to what extent?" 2) "Whether advice should be given to the Reverend Father concerning a dispensation from a valid and unconsummated marriage in this case." Sentence of July 21st: "Negative to both."

XXXIX. PARISIAN. - Regarding the nullity of marriage based on the grounds of coercion and fear. Turnus Rotalis: U. Mannucci, presiding; A. Jullien; F. Guglielmi. The Defender of the Bond's Substitute: C. Conte. Advocate, by mandate of gratuitous legal aid: D. Lazzarato. Doubt: "Whether the sentence of the Turnus Rotalis of July 23rd, 1929, should be confirmed or rejected." Sentence of July 24th: "The sentence of the Turnus Rotalis is to be rejected, that is, the nullity of the marriage in this case is not established."

XL. FROM PESARO. - Regarding the nullity of marriage based on the grounds of a condition imposed, and concerning a dispensation from a valid marriage. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo; Quattrocolo. The Defender of the Bond appointed: S. Romani. Advocates: L. Legrand; A. Carabini. Doubts: 1) "Whether the nullity of the marriage is established in this case; and, if not, to what extent?" 2) "Whether advice should be given to the Reverend Father concerning a dispensation from a valid and unconsummated marriage in this case." Sentence of July 25th:

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"Negative to both."

XLI. FROM MOGUNTIA. - Regarding the nullity of marriage based on the grounds of clandestine marriage. Turnus Rotalis: F. Morano; A. Wynen, presiding; G. Heard. The Defender of the Bond appointed: I. Brocco. Advocate, by mandate of gratuitous legal aid: D. Lazzarato. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of July 26th: "Negative."

XLII. VIC. APOST. DEBUKOBA. - Regarding the nullity of marriage based on the grounds of coercion and fear. Turnus Rotalis: M. Massimi, Dean, presiding; A. Wynen; G. Heard. The Defender of the Bond appointed: I. Stella.

[*Latin ed. p. 99*]

Sacred Roman Rota, Advocate appointed by virtue of gratuitous patronage: D. Lazzarato. Question: "Whether it can be established that there is a nullity of the marriage, in this case." Judgment of July 29th: "Affirmative." XLIII. N. N. - OF RIGHTS. Rotal Court: F. Parrillo, Presiding; U. Mannucci, A. Jullien. Promoter of Justice: F. Bracci. Advocates: V. Sacconi, H. Benvignati, F. Bersani. Questions: 1) "Whether B. D. D. O. and E. G. are jointly liable for the restitution to the Priest I. C., as Parish Priest of the place..., of the property in Fondi which Lady I. B. donated in order that an Asylum might be erected there, and which they presumptuously sold, or, in lieu thereof, by way of damages, the sum which equals the current value of the property in Fondi, together with legal interest. 2) Whether the aforementioned are jointly liable for the restitution to the plaintiff, as above, of the house of the asylum-oratory, which Lady A. F. presumptuously sold, or, if not, for the payment of the sum which equals the current value of said property and its appurtenances, together with legal interest. 3) Whether B. D. D. C. is liable to return to the plaintiff, as above, 1,000 *lire*, which he received from Mr. A. as a price for the attempted sale of the parish property. 4) Whether R. D. D. C. must return to the plaintiff, in the name of the parish or the local fabric..., twenty candelabras and a cross, which he presumptuously alienated; if not, whether he is liable to pay the sum which equals their current value. 5) Whether B. D. D. C. must pay to the plaintiff, as above, 567 *lire*, 77 *centesimi*, which he owes according to the accounts up to September 30, 1923, together with legal interest. 6) Whether and to what proportion R E. D D. D. O. and E. G. must reimburse the plaintiff for the expenses and fees of this cause, which the plaintiff has borne in the first and second instances of jurisdiction." Judgment of July 3rd: Regarding 1) and 2): "R. D. O. is liable for the restitution of the sum of 15,000 *lire*, received from the sale, together with legal interest from the date of the contract's initiation." Regarding 3) "Negative," R. D. O. is not obligated to return the sum of 1,000 *lire* received for the benefit of the Oratory. Regarding 4) "Negative." Regarding 5) "Affirmative, together with legal interest

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from the commencement of the litigation." Regarding 6) "Only R. D. D. O. is liable to reimburse the plaintiff for all judicial expenses, except for the fees of the advocates." XLIV. VICENTINA. - OF PENALTIES: Concerning incidents and restitution in integrum. Rotal Court: F. Guglielmi, Presiding; H. Quattrocolo, F. Morano. Promoter of Justice: F. Bracci. Advocate: D. Lazzarato. Questions: 1) "Whether the requested instruction should be granted in this case; 2) Whether restitution in integrum should be granted against the decree of the Bishop of February 15th..."

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